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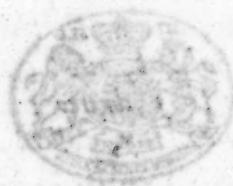
A FOURTH
LETTER
To the Reverend
Dr. SHERLOCK,
BEING AN
ANSWER
To his late BOOK,
ENTITLED,
*The Lord Bishop of B's Defence of
his Assertion consider'd.*

So easy is it for every Man living to Err, and so hard to wrest from any Man's Mouth the plain Acknowledgment of Error, that what hath been once inconsiderably defended, the same is commonly persisted in, as long as Wit by whetting it self is able to find out any Shift, be it never so slight, whereby to escape out of the Hands of present Contradiction. So that it cometh herein to pass with Men unadvisedly falln into Error, as with them whose State hath no Ground to uphold it, but only the help which by subtle Conveyance they draw out of casual Events arising from Day to Day, till at length they be clean spent. Hooker Ecc. Pol. B. 3. §. 5.

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A F O U R T H
L E T T E R

To the Reverend

Dr. *SHERLOCK*, &c.

S I R,



Take the first Opportunity I
can, publickly to acknow-
ledge the Sense I have of
your Favour in allowing me
*a Liberty to write again
what I please, and in what
Language I please, p. 45.* A

Liberty which I assure you I know how
to value, and which I will endeavour to
maintain without *Licentiousness*; and in

Prosecution of it, I will never write any thing, which I will be ashamed to own when call'd upon : Nor will I ever suffer any thing, wrote with design to blacken any one's Reputation, publickly to be charged upon me, and at the same time not think my self obliged to *deny* it publickly, if it be not mine. No *Example* shall ever move me to think my self unaccountable for publick Abuses, and publick Defamation, cou'd I ever prevail upon my self to act such a scandalous Part *without a Name*. This is a *Liberty* of writing, I mean a *Licentiousness*, which I will never use ; and he that does this, whatever Character he may assume, must have little Sense of the Principles of Honour and Justice, and as little of the true Spirit of the *Gentleman*.

The present Use, that I design to make of the *Liberty* you have condescended to grant me, shall be to desire the Reader to correct the Mistakes that I have been guilty of : And to endeavour to lay before you and the World the Mistakes, which all the Art you have cannot conceal, and which your *Last Piece* particularly abounds with.

I know not whence it arises ; but great *Genius's* like *yours* are *superior* to all Rules ; and consequently, only *not infallible*. One of this exalted sort, can translate *ἄνθρωπος* *Servants*, or can prove that an Adversary calls him *Devil*, (*δαιμόνιος*) if he happen but to
men-

mention the Word *Accuser* ; and all is consistent with *Learning* and *Judgment* too. He can *calumniate* without any *Crime*, and use the keenest *Satyr*, and treat his Adversaries with the utmost *Insolence* ; and yet there is nothing of *Invective* in all this ; 'tis all pure *Argument*, and the Returns of *Good Manners*, and *Civility* and *Right Reason*. v. *Condition*, &c. p. 50. You, Sir, are One of those Happy People, that being *Superior* to the Rules which tie up lesser Writers, can be guilty of the most flagrant Mistakes, and yet are obliged to no Acknowledgments of them, nor to any *Retractions*. Other People may not mistake a Man's *Name* without the Forfeiture of every thing that is valuable in the *Learned* World ; whilst You can with *Credit* make Speeches for *Noah*, impose them for nothing less than sacred Scripture ; and then Kings are to bow down to the Patriarch's *good Sense*, and receive *their* Authority from *your* Inventions. I envy you not *This* Happiness ; but will notwithstanding these Advantages proceed to lay open what I think your Mistakes, and will shew how weak your present *Defence* of your self from the Charge of Calumny is.

1. Your First twenty Pages are spent in considering a couple of *Facts*, viz. Whether the B. of *Bangor* never *Once* annexed to the Word *Slave*, the Notion of being
bought

bought and sold in Markets, in speaking of the Example of Christ, p. 6, 17, 20. And 2dly, Whether his Notion of the Word, Slave, at the very Time he made the Assertion about the Example of Christ, was CONSTANTLY the lowest and most helpless Part of Mankind, p. 14.

After you have endeavoured to shew that his Lordship has contradicted himself in each of those Assertions, (wherein he says that he never *Once* annexed to the Word *Slave*, the former Notion, but *Constantly* the Latter, in speaking of the Example of Christ,) you make this remarkable Profession printed in Capitals, *p. 20. Take Notice, THIS IS MY DEFENCE*; which is founded upon this, that *his Lordship has own'd that his Assertion does appear shocking, if the Idea of bought and sold, &c. does belong to the Term Slaves, ibid.* Upon this I observe,

First, You tell us, p. 4. & p. 20. That the B. owns his Assertion to appear shocking, if the Idea of bought and sold does belong to the Term Slaves. This Acknowledgment of his Lordship ought to have been produced, and cited fairly, that the Reader might judge of what was made the Foundation of your DEFENCE. But instead of this a few Words are cited from p. 15. of his Lordship's Answer, which are well adapted to impose upon the World, and to screen

screen your self; but his Lordship's Acknowledgment in that Place is left *there*, and not transferr'd into your Book, as what wou'd do you no Service. 2. You were charg'd with Calumny, because you had in effect declared the Bishop to have no regard to the Example of Christ if *it stood in his Way*; nor to any Thing else, if he cou'd but get rid of an Objection; that He wou'd propagate such Opinions as wou'd *make the Ears of a Christian tingle*, for this ONLY Reason because *a Difficulty stood in his Way*; and when the Way was thus paved round about, the terrible Sentence is produced. The Bishop owns, you say, that you *have made it appear shocking*. Be it so. Is this *All your Defence*, that you were able to produce a Sentence which by *your Management appears Shocking*; to justify this Assertion, *viz.* that his Lordship *made no scruple* to teach such a *Doctrine as wou'd make a Christian's Ears tingle*, for this *only Reason, that an Objection stood in his Way*? How many Doctrines are there that are really *true*, and yet *appear shocking* to many People, who are highly prejudic'd against them? Suppose therefore it were true, that the B. had *own'd* what you are pleas'd to say that he has *own'd*; yet still the Calumny might remain notwithstanding THIS DEFENCE; that the Bishop, *merely* for so poor a Reason as because a Difficulty

ficulty stood in his Way, wou'd make *no*
scruple to offer a Personal Indignity to our
 Blessed Saviour. 3. Nothing that is *True*,
 ought to be shocking to a Christian's Ears,
 if spoken not abruptly or coarsly. His Lord-
 ship therefore may *own*, that *you have made*
his Assertion appear shocking, tho' you have
 kept to the Terms he himself made Use of,
 if by leaving out *other* Words made use of
 at the same Time, you have removed out
 of Sight, and out of Mind, what might
 take off the Harshness of those Terms which
 you have retain'd. What you retain may
 make a *True* Assertion, tho' perhaps it may
 sound *Harsh*, and *Shocking* by the Help of
 Management ; And the Reader may have
 Reason to complain of very ill chosen Words
 upon such an Occasion. But is THIS your
 DEFENCE from the Charge of *Calumny*,
 that the Bishop *owns* his Assertion as ma-
 nag'd by you, to *appear*, not to *be* Shock-
 ing ? Suppose the Sentence to *be* shocking
really as it lies in its Author, and not only
 to *appear* so ; 'tis not *Calumny* to cite it, nor
 was it ever reputed so. Nor is it on the
 other hand any *Defence* from the Charge of
Calumny, to cite a shocking Sentence. Ca-
 lumny consists in the laying of *false* Crimes
 to a Man's Charge, with design to injure
 his Reputation : Now to cite a shocking
 Sentence, really or appearingly shocking,
 is not to *defend* ones self from this Charge,
 unless

unless the having said such or such Things was *all* that is imputed by the Accuser. But in the present Case, All the Aggravations possible were added, to make his Lordship odious ; and he is represented as ready and willing, and *making no scruple* to offer an Indignity even to Jesus Christ himself, *only* to get rid of an Objection.

When therefore you bid the Reader, *Take Notice, THIS IS MY DEFENCE:—* I ask ; Defence *from*, or, *of* what ? Is it a Defence of what you said, when you charged his Lordship with being *so fond of his own Notions, as to take such Steps* as wou'd make a *Christian's Ears tingle* to defend them ? This is no Defence of this ; because the Sentence in Controversy may be *shocking*, and yet not the Effect of FONDNESS for his own Notions ; nor occasion'd by his not making any *Scruple* to offer an Indignity to Jesus Christ, or his Example, *ONLY because a Difficulty stood in his Way.* Is it a Defence from the Charge of Calumny, which has been imputed to you ? Nor this neither : For 'tis not a Defence from that Charge, to say that his Lordship owns the Sentence to *appear Shocking* as You have represented it.

But you think the Defence of your self sufficient, supposing that you can prove the Sentence to import what *you represent it to signify*, p. 4. and in order to this, You collect

several Passages which assert the Notion of *bought and sold*, &c. to be annexed to the Term *Slaves* in the Original Controversy; whereas the B. of *Bangor* denies several Times, that he has ever annexed that Notion to that Word in this Controversy; nay, asserts that he has *constantly* used another. Take Notice, say you, THIS IS MY DEFENCE, p. 20.

As I have already observ'd, that, supposing his Lordship had own'd what you think fit to make him own, That wou'd not have been a sufficient *Defence* for you; so here, 1. Suppose his Lordship had asserted that he *never* annexed the Idea of *bought and sold* to the Term *Slaves*, and yet in Reality had annexed it twenty times over; and suppose he had said that he *constantly* made use of such or such a particular Idea, whereas in Truth he *Never once* made Use of that Notion; This wou'd shew that his Lordship contradicted himself egregiously; but 'twou'd not prove that He *made no Scruple to take Any Steps to defend his own fond Notions*, or to offer an Indignity to the Example of our Blessed Saviour for this *ONLY Reason, because a Difficulty stood in his Way*. The Calumny is the same still: It being quite a distinct Consideration, *whether he has contradicted himself or not*. 2. What you call your DEFENCE is founded on this: 1. that
the

the Bishop owns that his Assertion does appear Shocking, if the Idea of bought and sold be annexed to the Word Slaves ; and 2. that He has annex'd that Idea. That is ; The Bishop owns that he once has made Use of a Shocking Assertion ; Therefore—What?—Therefore You did not lay a false Crime to his Charge, when you say his Lordship has OFTEN been carried into great Extrems, merely to get rid of an Objection ; and scruples not to affirm the most shocking Things, to defend his Notions. 3. Suppose his Lordship to have been mistaken not only in the Assertion now in Hand, but in every one of those Points which You have mentioned as great Extremes ; nay, that he had in Reality neither Reason nor Revelation to support his Notions ; His Books might be said to be full of Errors, and his Head weak ; he wou'd have been an inconsistent contradictory Writer : But yet God forbid that every such Writer shou'd be charg'd with not scrupling to do the most infamous thing, or say the most shocking one, Only for this Reason because an Objection stood in his Way. To be able to produce an Assertion made to appear shocking by an Adversary, and only confess'd to appear so, wou'd be no great Defence from the Charge of Calumny. An Assertion in short may appear shocking, and yet be true, and therefore

ought not to appear shocking : Or it may be false, and yet not attended with those Circumstances which you have put together in the Passage which was charg'd with Calumny : And consequently your declaring your *Defence* to consist in his Lordship's owning the Sentence to *appear Shocking* (supposing that he owns That,) and in his contradicting himself, is no Defence from the Crime, nor no Satisfaction to Him.

But let us see in Reality what it is that his Lordship *does own*, since so much is built upon it. ' *Having shewn that He* ' [the Dean] *has not given My own Explanations of the Terms of my Assertion, as* ' *He professed to do ; but has indeed made it* ' *appear Shocking, by leaving out the particular Notion, under which alone I always considered Slaves in that Assertion ;* ' *and by putting in another alone in its stead,* ' *which I never once made Use of for this Purpose* '. Ans. p. 15. His Lordship here declares, that in this Assertion he considered Slaves as the LOWEST and MOST HELPLESS part of Mankind. You on the other hand declare, That He annexed the Idea of *bought and sold in the Market, or taken Captive*, to the Term *Slave*. Now

Be it so, that his Lordship does not know what Idea he annexed to the Word *Slave* ; and that You, Sir, by some strange Method

thod do know. You your self say that the *Example of Christ is fit to be proposed to Slaves*; and assert that *he that says so, says true*: Vindication, &c. p. 11. Now 'tis equally shocking to say, *The Example of Christ is fit to be proposed to such as are bought and sold in the Market, and, The Example of Christ is fit to be propos'd to Slaves*. If therefore his Lordship's Assertion be dishonourable to our Saviour, He has the good Fortune to have *your* Company in *This* too, as he has in the Other Points for which you are his Accuser.

2. His Lordship says, that You have *made his Assertion appear Shocking, by leaving out the particular Notion under which alone he considered Slaves in that Assertion, and by putting in another alone which he did not make Use of*. His Words in his *Ans.* to Dr. A. are

' The Example of our Lord is much more
' peculiarly fit to be urged to Slaves,
' by whose Condition he is pleas'd fre-
' quently to describe his own low E-
' state; than to Subjects, whose Con-
' dition is never used to that Purpose,
' and whom he is never said to perso-
' nate in his lowest and most oppressed
' Condition '.

Your

Your Abuse of these Words is,

‘ The Example of our Lord is much more
 ‘ peculiarly fit to be urged to Slaves,
 ‘ i. e. (*such as are bought and sold in*
 ‘ *Markets, or taken Captive,*) than
 ‘ Subjects, i. e. *such as have Civil*
 ‘ *Rights and Liberties*’.

This Representation of the Assertion, his Lordship justly says, is *made to appear Shocking*. For you have *left out*, 1. The Terms, ‘ *Low Estate*’, and, ‘ *Lowest and most oppressed Condition*’; Which relating to our Blessed Saviour, and some particular Circumstances of him, determine the Observation to relate *only* to His Humiliation; and consequently that the Example of our Lord, which are *general* Words in *your* Proposition, are *confined* in his Lordships. 2. You have *left out* the *LOW Condition* of Slaves, which is clearly expressed by those Words of the Bishop, ‘ *by Whose Condition he is pleas’d frequently to describe his own LOW Estate*’. Here is not One Word relating to Slaves in this Assertion, but what concerns their *low Condition and Estate*. ’Tis the particular Notion under which they are considered *Here*; nor is there the least Intimation How they came into this *Low Condition*, whether *sold or taken*

taken Captive. But then, 3. As you have left out *the particular Notion* here under Consideration, and which determined the Application of every Word; so you have put in *Another Notion*, and have put it in *ALONE*, viz. the Idea of *bought and sold in Markets*, which may be so made Use of as to make the Assertion appear Shocking. Your Assertion is capable of the Sense you put upon it, p. 32; that the Example of Christ is little, if at all, fit for Subjects; 'tis much more peculiarly fit for Slaves; Subjects are not obliged by it: But his Lordship's Assertion is capable of no such Sense, because every Word is confin'd to a particular Signification, and will not admit of such an Exposition as *your* Assertion will.

This then being what his Lordship has own'd concerning your Representation of his Assertion, that you have made it *appear Shocking* by *leaving out* what He put in, and by *putting in* what you thought fit; You now undertake to prove that you have not *changed* the Notion annexed to the Term, *Slave*; and you declare that you *are willing to put the Merits of the Cause upon this Fact*, p. 7. viz. whether his Lordship has never Once annexed the Idea of bought and sold to the Term *Slave* in this Assertion. But

1. This

1. This will not justify you, (as I have already said) or clear you from *Calumny*, supposing that he *has* annexed the Notion of *bought and sold* to that Term. 2. His Lordship's Complaint is, that you *have put in* the Idea of bought and sold, ALONE, IN THE STEAD of *what you left out*. So that tho' the Words, *bought and sold in Markets*, may be put in the Place of Slaves, and make a Proposition of the same Sense as if the Word Slaves had been used; yet those Words will not be equivalent to the *Low and Oppressed Estate and Condition* which his Lordship is speaking about, and which is the *peculiar* Notion that was to be conveyed to the Reader's Mind. Your Words supply but *one* part of the Sentence, and not *Both*; which they ought to have done, had the Terms *omitted*, and the Words *added*, been perfectly equivalent. 3. Let any Man read the *Bishop's* Assertion (not *yours*) as I just now have cited it, changing only the Word, '*Slaves*', for, '*such as are bought and sold in Markets*'; and let him try if his Ears will tingle, or if he can make it intimate any thing like to this, that Subjects are little or nothing obliged by the Example of Christ; which is the particular *shocking* Notion that you wou'd fix upon the Assertion. This being premised, let us come to the Matter of Fact.

You

You produce *Ten* Passages out of the Old Controversy, to prove that his Lordship has used the Idea of *bought and sold*, and annexed it to the Term *Slaves*; and These are set in Contradiction to *Twelve* Places, in his Late *Answer* to you, wherein his Lordship *affirms five times over that he never once used or annexed to the Word Slave this Notion in speaking of the Example of Christ*, and, *that he constantly chose another*, p. 6. I reply to this,

1. Suppose you cou'd have produced *Twenty* Passages, or *Twenty times Twenty*, in *Other* Parts of the Old Controversy, what is this to the *present* Purpose? The Question is, What is the Notion annexed to the Word, *Slaves*, in the *Assertion* in Dispute, where he *constantly* speaks of their *low Estate and Condition*, and which was the Notion which was *peculiarly* to be convey'd to his Reader, and in which he does not mention *bought and sold*, or any Method by which they came into this Condition. In speaking of the Rights and Privileges of Subjects in Opposition to Slaves, his Lordship had just and frequent Occasion to mention, that Slaves were bought and sold in Markets, or taken Captive; and consequently had no Rights of their own. But then in the *present Assertion*, (which relates solely to our Blessed Saviour's Example,) he speaks of them as Men in the

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most

most *Low* and most *Helpless* Condition. What Inconsistency is there in this? 2. You your self speak of *some* Slaves as very happy, 'at the Head of Affairs in Kingdoms and private Families', p. 19. You your self therefore must necessarily separate these Ideas *bought and sold in Markets*, and, *being very low and oppressed*. For your Slaves that were 'at the Head of Affairs in Kingdoms', e. g. Secretaries of State, and Presidents of Council, &c. had this in common with Other Slaves, to be capable of *being sold in Markets*: If therefore the Happy Condition of These may be considered as distinct, and is really distinct from their being *bought and sold*; then 'twill follow that the *Low Condition* of Others is not contain'd in that Idea neither. 'Tis a distinct Consideration, which his Lordship might make Use of as he had Occasion.

3. 'Tis abusing therefore your Reader to cite those Passages which you have, and with a pompous Exactness to compare them, and tell him that the Bishop *FIVE times says* *bat He NEVER ONCE annexed to the Word Slaves the Notion here in question*, and yet that *ONCE he did annex it*, and then again that *CONSTANTLY he chose another Idea*. For, 1. This is only saying at most that *He contradicted himself*, and not proving *your self* not to be guilty of *Calumny*. But, 2. The Truth is,
In

In Answer to an Objection rais'd by the present Lord B. of *Rochester*, the B. of *Bangor* spends Twenty two Pages, all occasioned by an Argument drawn from the Example of Christ, as urg'd by St. *Peter*. In the Prosecution of this, all the Passages cited by Mr. Dean of *Chichester* do occur. But then the Paragraph from whence this present Controversy started, [N^o. 10.] has this Idea [*bought and sold*] in it but ONCE annexed to the Term Slaves, which is what his Lordship mentions, and alludes to in those Words of his, *'Because I ONCE in another part of the Dispute described Slaves as such as are bought, &c.* But then, in what relates to the Assertion now in hand, He never Once has made Use of that Idea, but ALWAYS considers Slaves, as Men in the *Lowest and most miserable Condition*; which is, as I have already proved, a very distinct Notion. I must desire therefore the Reader to look over this Paragraph in the Original Controversy, p. 64, 65, 66. Or in the *Charge of Calumny*, p. 10, 11, 12, 13. and to believe but his own Eyes; and then let him think what hard Usage and cruel Misrepresentations his Lordship experiences in this Debate.

You observe that His Lordship five times over, affirms that he never once used or annexed to the Word Slave this Notion, in speaking of the Example of Christ: And

you cite the Passages marked, N^o. 4, 5, 6, 7, 12. p. 6.

Sir, Is this Conduct the Conduct of a Fair Honest Adversary, who writes for the Cause and Sake of Truth ? Or what Name wou'd you your self give it in his Lordship or in Me, or in any One that shou'd deal thus by You ? His Lordship Five times over, affirms that He never *Once* ' *in this Assertion* ' about the Example of Christ, has annexed that particular Idea ; and You, passing by the Words, ' *in this Assertion* ', or other Words to that Effect, extend his Words to *ALL that he has wrote* in the Original Controversy about the *Example of Christ*. The Bishop confines what he says, to the compass of little more than *Two Pages* in the Original Controversy ; and you, by clean Conveyance of the Words which confined his Meaning, stretch them so as to take in *Twenty two Pages*. E. G. The Passage N^o. 4. has these Words, ' *Yet it is as literally true that the Word Slave, with this Idea peculiarly annexed to it, is not any one of the Terms of my ASSERTION— but that the Notion of Slaves in my ASSERTION about our Lord's Example is* ', &c. N^o. 5. The Sentence begins thus, ' *This was the Notion I join'd to the Word Slaves in this Assertion of mine* ', and then it concludes as you have cited it. N^o. 6, Follows the immediately preceding Sen-

Sentence mark'd N^o. 5. and taken from the same Page of his Lordship's *Answer* ; and 'tis connected to the former by these Words, '*So that if the Indignity*', &c. and consequently relates to the same *Assertion*. And indeed these three Sentences are all taken out of a couple of Pages, where his Lordship is shewing *the Reasonableness of explaining His ASSERTION in the manner* he did ; He speaks of That *only*, and not of what he has said in relation to the Example of Christ in general in the former Dispute. N^o. 7. Is taken from p. 15. and the immediate preceding Words are, '*under which alone I always considered Slaves in that* *ASSERTION*'. And the Sentence begins with this, '*having shewn that He has not given My own Explications of the Terms of my ASSERTION*', &c. N^o. 12. has these remarkable Words, which You have cited, *I never in THIS Controversy*, &c. What shall I say now to this Method of Writing ? I'll only use Your own Words to the Reader ; *Take Notice, THIS IS HIS DEFENCE.*

When thus the Contradictory Passages are cited, (the Reader is by this time judge how properly,) You are so obliging as to produce your *Reasons* in the next Place, to prove that his Lordship *MUST* mean, what he declares he did *not* mean, nor is there any Necessity that He *shou'd* mean.

They

They are, ' *His Lordship has fixed this very Idea to the Word Slaves in the V E R Y P A S S A G E, nay, in the V E R Y Sentence, out of which I quoted this famous Assertion about the Example of Christ, and indeed his Argument made it necessary he shou'd do so*', p. 10. I reply,

First, Name the Place, if you can, where the Bishop denies that the Idea of *bought and sold* belongs to *Slaves*. His Lordship indeed says, that *in this particular Assertion* he did never *peculiarly* annex that Idea; that he considered them (not as *bought and sold*) but as the *most low and helpless* part of Mankind *Here*; but he never denies the Idea of *bought and sold* to belong to them. The Slaves he speaks of, were *bought and sold*, and were by their ordinary and constant Condition of Life, the *lowest and most oppressed* Part of Mankind. In relation to *this* Notion of them, he thought the Example of our Lord's Sufferings much more peculiarly fit to be urged to *them*, than to *Subjects*, who by their ordinary State and Circumstances are not in a suffering Condition. 2. That which led you into this, was your not taking Notice of that Word, 'ALONE', in p. 15. of the Bishop's *Answer*, where He blames you for '*putting in Another Idea ALONE, in the stead*' of that which you left out. The Word *Slaves*, used by His Lordship, undoubtedly

ly carries the Notion both of *Bought and Sold*, and, of *the most low and helpless part of Mankind* : But the *Assertion* it self considers it only under this latter Notion. You have quite left out this *last*, and put in the *former*, *Alone, in its stead*; and then you contend zealously that his Lordship *must* do so too. 3. The Bishop made *Two Observations* from the Proposition then in Agitation. In the *former* of these it is, that the Idea of *bought and sold* is annexed to Slaves. In the *Second* of these Observations is the *Assertion* now disputed. The same Persons are spoke of in Both, *viz. Slaves*; or, since the Dean loves That Idea most, Persons *bought and sold in Markets*. Now Wherein lies the Absurdity, that in *Two distinct* Observations made in relation to the same Persons, Two several Notions shou'd be *peculiarly* applied? The Idea of the *Lowest and most Helpless part* of Mankind, belongs to the same Persons properly, that, *bought and sold in Markets*, does : But then why can't the *one* Idea be *peculiarly* under Consideration, without taking in the *Other*, notwithstanding that they are *both* united in the same Persons? 4. His Lordship strictly speaks of the *same* Persons, such as are *bought and sold*, i. e. Slaves, in *both* Observations; comprehending in that Term such too as are *born* of Slaves, or are taken Captive. I must here observe, That you might with equal Justice
have

have insisted on either of *these* Ideas, as well as on the first *alone*, had you not been sensible that This particular one might by Management be made to appear most Shocking, tho' it be no more included in the Word, *Slaves*, than either of the Other two. 5. St. Peter's Directions were given to such as were bought and sold, and he urges the Example of Christ's Sufferings to such: And indeed the Example is peculiarly fit for such, because they are the lowest and most helpless Part of Mankind. Christ was pleas'd to condescend so far as to personate them, and the Apostles allude to *their* Condition, in representing *his* lowest State; and in Reality he did submit himself to do such servile Offices voluntarily, and to bear such Sufferings, as *They* out of Duty and Necessity are obliged to do and suffer. In this Method of Reasoning, the same Idea is kept to each Term of these Propositions, and the Argument is consistent. However, You have thought fit to represent this Argument thus, ' St. Peter did urge the Example of Christ ' particularly to Slaves, properly so call'd, ' because the Example of Christ, tho' not peculiarly fit for Slaves properly so call'd, ' yet is peculiarly fit for something else', p. 11. Had you said, *Ille ego qui quondam*, it had been just as much to the purpose. St. Peter's Directions were given to Persons sold in Markets, and the Example was peculiarly

culiarly fit for Persons so bought and sold, because the ordinary Condition of the Persons so bought and sold, was such, as the Example of our Saviour might be particularly useful to, in teaching them silently and quietly to submit to the hard Usage of cruel and unjust Masters. Is here any Change of Ideas in the Word, *Slaves*? Or what *Absurdity* is there in this Method of Reasoning? His Lordship constantly speaks about the same Sort of Persons, *viz.* such as are bought and sold, the lowest and most oppressed Part of Mankind. You tell us that He speaks of *something else* than Slaves, by urging the Argument in the manner he has; and you represent him as if his Argument were, The Example of Christ is *not peculiarly fit for Slaves* properly *so call'd*, but is *peculiarly fit for SOMETHING else*. You must suppose now that the Persons *bought and sold*, i. e. Slaves, and Persons that are the most *oppressed* and helpless by their Condition, i. e. Slaves, are quite different Persons; the One to be Slaves, properly so call'd, the Other not to be so in St. Peter's times, which is of too much Importance to take for granted here: Especially since 'tis Fact that Slaves were *then* bought and sold, and were *then* the lowest of Mankind by their very Condition; and therefore the same Persons must be meant under which soever Notion they

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were

were peculiarly considered. Lastly; You seem in this Passage cited from the Bishop, (p. 11. of your last Piece,) viz. ‘*It is as literally true that the Word Slave with this Idea [bought and sold] peculiarly annexed to it, is not one of the Terms of my Assertion about the Example of Christ*’, to have overlook’d the particular Words which determine the meaning of the Sentence; whether wilfully or not, I leave to your self: I mean those Words, ‘*peculiarly annexed*’. The Sentence had made some little for you, had it not been for those Terms; and the Bishop had said what you *want* him to have said, that *this Idea [viz. bought and sold] is not one of the Terms, &c.* And Then indeed you had had an Handle given you to imagine an Inconsistency; And some Grounds for your *Latin Wit*, and for those *Flowers* which are scattered so thick, as to shew the Hand that strews them. But those *Two Words* [‘*peculiarly annexed*’] are too important to be overlook’d by any One but him, who cou’d spend almost four Pages in confuting a Sentence, but took no Notice of the *only* Terms which fixed the Meaning of it. This is the First *Fact* upon which You have put the *Merits of the Cause*; and the Reader is desired to *take Notice, THIS IS YOUR DEFENCE.*

The *Other Fact* to be discuss’d, is; *His Lordship affirms that the Lowest and most help-*

helpless Part of Mankind was *his Notion of the Word Slave*, at the very time he made the Assertion about the Example of Christ, i. e. it was his Notion when he wrote against Dr. A. and not only so, but that it was constantly his Notion, p. 14. This being what you say his Lordship affirms, You subjoin, in a very remarkable manner, these Words: *'In Answer to this I do affirm, that this Notion never appeared, nor are there any traces of it to be found in his Answer to Dr. A. but it is since invented, and first appeared in his Charge of Calumny'*, *ibid.* I reply,

First, This Method looks like bearing a Man down, and shou'd, methinks, be founded upon some very clear Evidence. But you have thought fit to produce none for your Assertion; nor have you told us by what Arts you discover'd that his Lordship had not this *Notion* eight Years ago? 2. If you mean that the Words, *'the Lowest and most helpless Part of Mankind'*, are not expressly annexed to the Word, *Slaves*, as those others, *'bought and sold'*, are in the *Answer* to Dr. A., it may, for what I know, be true. But then the *Notion* itself (And 'tis the *Notion* which you say never appear'd, not the *Words*) is repeated often enough in that *Answer*, and so strongly, that every body that can see but to the Distance of Two Propositions, may per-

ceive it. For what is it, to be the 'Lowest
 'and most helpless Part of Mankind'; if
 it be not so, to be forc'd to submit to the
 absolute Power of those who bought them
 in Markets, or took them Captive? 3. The
 Yoke of Servitude properly so call'd, and
 the Occasional frequent Intimations of the
 Duty of Slaves silently to bear ill Usage from
 their Masters; and the mention of *depressing of Subjects into the Condition of Slaves*,
 and in short the Foundation of all that is
 said there, is laid upon this, that *Slaves*
 have none, or but very few and very small
 Rights, and *Subjects* have many and great
 ones. Slaves therefore are all along consid-
 ered in that Controversy as the most op-
 pressed, as the lowest, as the most Helpless
 part of their Species. Nay, the very No-
 tion of their being taken Captives, and ha-
 ving forfeited their Lives, or their being
 bought for the Service of an absolute Lord,
 implies in it the Notion of their being most
low in their ordinary Condition. Whence
 then is it that you affirm so dogmatically,
 that there are not *any Traces* of this Notion
to be found in the Original Dispute? 4. His
 Lordship has actually quoted *Six* Places out
 of the Original Passage, which every one
 imply and *speak of*, by your own Confession,
the low Estate of Christ, in respect of which
he was compared unto a Slave, p. 16. Take
 now any one of Those Passages; THIS for
 In-

Instance, 'He is said with respect to his
 'LOWEST AND MOST MISE-
 'RABLE CONDITION to have taken
 'on him their FORM, i. e. of a Slave',
 and let us see if there be *no Traces* of this
 Notion of Slaves to be found in it. If Christ
 was said to be in the Form of a Slave ($\Delta\sigma\lambda\alpha\upsilon$)
 with respect to his Lowest and most mise-
 rable Condition, then Slaves must be in a
most Low and miserable Condition, and so
 much must necessarily be implied as the *State*
 of Slaves. If a Man with respect to his ge-
 nerous plentiful way of Living, shou'd be
 said to be in the Form of a *Nobleman*, or
 shou'd be *compared* to a Nobleman, would
 there be *no Traces* found in such an Expre-
 sion, that Noblemen lived generously and
 plentifully? Try it again in any Instance
 you please; for nothing but the too great
 Plainness of the thing can make you over-
 look it. When any Man's *low* Estate is
compared to the low Estate of another, or
described in Allusion to that of another, *That*
Other's Estate and Condition must be *low*.
 Our Saviour's Lowest and most miserable
 Condition therefore being compared to that
 of Slaves in the Original Dispute; This No-
 tion, that Slaves were in a *low and miserable*
Condition, was in the Original Dispute. Try it,
 Sir, ten thousand ways if you please, and it
 will always be true, that if you describe a-
 ny ones Estate and Condition in Allusion to
 the

the Circumstances of another, That Other must be in the Circumstances described.

All this, how plain soever it may be, is answered by one stroke of your Pen; '*These Passages* (that is, the Six which his Lordship produced, to shew that he did make Use of, and annex to the Word Slaves the Notion of *Lowest and most helpless* in the Original Dispute,) '*These are nothing to the Purpose*', p. 16. If the Reader shou'd be so curious as to ask You, *Why* are they nothing to the Purpose, I suppose he must be sent to the *Latin* Sentence at the close of your *Vindication*, &c. '*Edepol na meam—esse operam deputat parvi precî*'. Or, (if an *English* one will serve him better,) to your *Answer to a Letter*, p. 51. '*I am not at such a Loss to employ my Time, as to be willing to attend upon every Call of this Nature*'.

These Six Passages being thus in half a Line answered, You proceed to a *Seventh*, '*which, you own, p. 16. is very much to his Lordship's Purpose*'; But then to make amends you add, '*the Misfortune is, that there is not one Word of it in the Original Passage*'. And, pray, *who* ever said or thought it was there? Your Fingers seem'd to itch to make this a *false Quotation*, and you have gone the utmost Length you cou'd, to make it look like one; nay, you have *invented* this as a *Reason for the Quotation being taken out of the Charge of Calumny*,
and

and not out of the Original Dispute. I answer,

First; You your self cannot deny but that his Lordship's Words are *capable* of a very fair just Sense, consistent with all the Honesty possible. You *dare* not deny this; and since you have represented this Matter in the manner you have, I insist upon it that you say expressly, whether they are not in just Construction of Language *consistent* with the plainest dealing. If they be *capable* of this, as I aver they are, then *what Arts* are these, thus to abuse his Lordship, and to spend whole Pages in displaying your own *Fancy* and *Wish*, as if his Lordship were really concern'd. This Piece of —, I can scarce forbear giving it its proper Name, is spread thro' and takes up the 15th, the 16th, the 17th, and part of the 18th Page. *2dly*, The Case is this; his Lordship refers to p. 10, 11, 12, 13. of his Charge of Calumny for several Passages (the *Six* I have just been mentioning) as taken out of the *Original Dispute*, to shew what Notion he had *peculiarly* annexed to the Word *Slaves* in His **A S S E R T I O N** in *that* Controversy. As soon as these were cited, He goes on thus, ' *After this, I add, p. 13. as one of the Foundations of what I H A D said*', (not **H A V E**, as You have injuriously cited it, changing a Word by which the Bishop had plainly distinguished this Citation from
Those

Those out of the Original Controversy.) I appeal here to any Man whether or no his citing a second time, [' p. 13'.] as he did, and introducing this 7th, so differently from all the rest, be not sufficient to denote some Distinction to the Reader ; and Whether if he had design'd That artful imposing upon the Reader, he shou'd not have left out quite those Words, *After this*, p. 13. &c? 3dly, What is the meaning of the Word THIS, ' *After THIS I add*, p. 13'. Its plain it relates to the Word *Quotation*, just mentioned before the Six Sentences : And then, when fill'd up, 'tis thus, ' *After This Quotation I add, &c*'. and this is the true natural Construction of the Words. 4thly, Supposing this *Seventh* Passage to be *full to the Purpose*, as you own it is ; If you had meant to *defend* your self, and not to write with other Views, why did you not shew this Sentence to be *inconsistent* with the Other Six ? If it be consistent, his Lordship had a Right to make Use of it for the Explication of his Words. 5thly. I leave the Reader to judge *which* is the probablest Reason of his Lordship's referring to the *Charge of Calumny*, and not to the Original Dispute ; whether it were, that the *Charge of Calumny* was *fresh* in every bodies Hands, and the Original Book not so : That the *Charge of Calumny* was much more *dispers'd* than the *Answer* to Dr. A. ; and consequently if his Lordship

ship had those poor narrow Views which you impute to him, Whether common Sense wou'd not have dictated to him to have acted quite differently from what he did? Or whether it were to *palliate* an Assertion, which no Man that understands the plainest Language can think that it stands in need of. Do you, Sir, now account for this your Conduct if you can; and look back with Pleasure upon your groundless injurious Misrepresentations, Hard Reflections, and Poetical Scraps; and judge, who will be *defenceless*, and *who will write without an Adversary*, when Once it comes to be *low* and *tedious* to answer Books by *Reason*, and you are forc'd to fly to *Abuse*, and such Arts as not only *Christianity*, but the *Law of Nature* wou'd teach Men to abhor.

In the Prosecution of the Argument, which relates to what Idea was annexed to the Word Slaves in this ASSERTION. You ask, p. 17. '*how came he [the Bishop,] when he went thro' Pages 10, 11, 12, 13. to pick up every thing to his purpose, How came he to overlook the only Passage that is to the purpose, when it stared him full in the Face? For, in p. 11. Slaves are described-- as bought with Money for the Service of their Masters.*' I answer to this Question,

First. That to assert Slaves to be the *lowest and most helpless part of Mankind*, is
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very

very consistent with asserting them to be *bought with Money for the Service of their Masters*. Nor do I know of any One who does not ALWAYS look upon Slaves in general, in their ordinary and constant Condition of Life, to be in the *Lowest and most helpless* State. Sometimes indeed a Man may consider *only* this *One* Circumstance of these *Low and Helpless* Men, that they are bought with Money for the Service of absolute Masters: At other times he may omit that Circumstance, and consider them as in a most pitiable and oppressed Condition: And this, just as the Nature of his Discourse leads him. But he that thinks of *Slavery* in general properly so call'd, ALWAYS must look upon it as the *lowest and most helpless Condition of human Life*. 2. Your Question is founded upon this fundamental Mistake, which runs thro' a great Part of your Book, and which I have already spoken to, *viz.* That *His Lordship* owns that his *Assertion* does appear Shocking, if the *Idea* of bought and sold does belong to the Term Slaves. Now his Lordship no where owns this; but on the contrary owns that you have made it appear Shocking, by putting in that *Idea* ALONE, and leaving out another of his, which he had join'd in this *Assertion* to the Word Slaves. 3. Therefore if he had cited what You wou'd have had him cite, it wou'd have been

been impertinent. His Citations were to prove that he had considered Slaves as the *lowest Part* of Mankind, and that *in the Assertion* he had *peculiarly* annexed That Idea to that Word. You ask therefore, why he did *not* cite other Passages, which do not relate to That Assertion. *Risum teneatis?*

But as I assert that these Notions, *bought and sold*, and *Lowest and Helpless*, are very consistent, and very justly made Use of by his Lordship, and that in the Original Dispute the *Traces* of the latter Notion are actually found; You on the contrary affirm, not only that this is *not* there, but that it is *not for his Lordship's Purpose*, p. 18. For this, *Two Reasons* are urg'd, *1st.* That it *contradicts St. Peter's Notion*, who makes a *Distinction between Slaves*—So that to make all Slaves alike in virtue of their constant Condition *overthrows, the very Foundation on which the Apostles Doctrine is built*, p. 19. *2dly,* 'Twas never true in Fact, that Slaves were in virtue of their constant Condition the lowest and most Helpless sort of Mankind.--You may find them--often at the Head of Affairs in Kingdoms, &c. *ibid.*

The *First* of these Objections, in Form, is; St. Peter represents some Slaves as under good Masters, Therefore the common ordinary Condition of Slaves in general is not the most miserable Condition. The

Second is ; Some Slaves were at the Head of Affairs in Kingdoms, Therefore Slaves are not the most helpless and lowest part of Mankind. An Argument so conclusive, that I congratulate you upon the Discovery ! The Conclusion wants some Proof that will bear the Test in *English* ; and you decently cover it with *Greek*. 'Twou'd be a mighty Comfort, no doubt, and what wou'd take off the Edge of Sufferings, and prove Slavery not to be a miserable Condition, to be told that *some* Slaves were Secretaries of State. This wou'd alter wonderfully the ordinary Condition, and make the Sufferers who were bought and sold in Markets like Horses, not to be the lowest and most helpless part of Mankind. But you will say that you argue against the Word *constant*, perhaps : But this is an Evasion too low even for you. For if an hundred thousand Men were as miserable as Slavery cou'd make them, to *One* that was made a Prime Minister of State ; I think it just to say, that the *constant* Condition of Slaves was a very low and very helpless one. Besides, You cou'd not but know, that by *constant*, is meant, as elsewhere 'tis express'd, the *common ordinary* Condition of Slaves. After all, how ridiculous is all this ; since Slaves must cease to be Slaves, when they come to be at the Head of Affairs. Or if you will say that they were Slaves still, 'tis just

just as if you should argue, that Beggars generally speaking are not poor, because 'tis known that some Beggars have left behind them great Estates.

And now, What are these *Greek* Sayings that are to support the Cause of Slavery? Why, 'Tis better to live under a good-natured Master, than to be free, and to live miserably and wretchedly. The Other is, That many [Slaves] who have run away from their Masters, and [thus] at Liberty, have return'd to their former Condition. 'Tis in the Original *ἐἰς τὴν αὐτὴν φέρουσιν*, to the same Manger; An Expression, I think, that represents the ordinary Condition of Slaves, not to differ much from that of *Beasts*, how well soever some might live; and which, if You had thought fit to translate it, wou'd hardly have much recommended That State to Freemen-born.

But how do these Sentences prove the common ordinary Condition of these unhappy Wretches not to be low and helpless, nay, not to be the *lowest* and most helpless? I am sorry to find a Man of your Abilities even defending Slavery it self, out of an *extreme* Opposition to the B. of Bangor. And because it happen'd that some of them were extraordinary Persons, and extraordinarily made Use of, a Conclusion is drawn. Therefore their *constant and ordinary* Condition was not the *lowest and most helpless*.

You

You now come to recapitulate what you have said ; and give me leave to follow you herein. You begin, First, '*That his Lordship owns that his Assertion does appear Shocking, if the Idea of bought and sold, &c. does belong to the Term, Slaves*', p. 20.

In Opposition to this, I have shewn that his Lordship *owns* no such thing ; That what he *owns*, is, that you '*have made his Assertion appear Shocking by leaving out the particular Idea under which he always considered Slaves in THAT ASSERTION ; and by putting in another Idea, ALONE, in its stead, which he never made use of for THIS Purpose*'. These are his Lordship's Words, p. 15. and his Acknowledgment is so very different from your Representation of it, that he alone can see the Agreement, who wishes heartily that his Lordship had own'd it. This is the *alone Foundation* of all that you have said to p. 20 ; and as this is either glaring Mistake, or glaring wilful Misrepresentation, I leave the impartial Reader to determine which he thinks most likely.

Your second Step, is ; '*I have shewn beyond denial that this Idea [bought and sold] does and must belong to it : That his Lordship not only ONCE, as he says, described Slaves in this manner, but often in this manner, and never in any other, in the Original Dispute*', p. 20.

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On the contrary, I have shewn beyond denial, that in every one of the Passages which you have produced, the Bishop has expresly mention'd, (tho' you take not a Word of Notice of it,) '*this ASSERTION*', excepting in one; and *that one*, by the Connexion with what precedes, is as expresly confined to the *Affertion* now in Dispute. That his Lordship no where denies that the Idea of, bought and sold, does belong to Slaves, but affirms that he has not ONCE *peculiarly* annex'd that Notion to that Term in *this Affertion*. That he *peculiarly* considered, and *peculiarly* annexed the Notion of *the Lowest and most helpless*, to the Term *Slaves* in *this ASSERTION*; and 'twas very reasonable and just so to do: For as the Notion of *bought and sold*, and the Notion of *Lowest and most helpless*, are very consistent together; sometimes the One, and sometimes the Other might be *peculiarly* under Consideration, according to the Nature of the Subject.

Your *Third Step* is; '*I have shewn that the Idea of Slaves which his Lordship says he constantly made choice of in speaking of the Example of Christ, and which he says was plainly laid down at the very time of making his Affertion, is not once to be found in the Original Dispute; and that the only Passage quoted by his Lordship which*

has

*'has this Idea in it,— is first to be found in
'the Charge of Calumny', ibid.*

In Opposition to this, I have evidently proved, That this Notion *is* contain'd in the *Original* Dispute, as clearly as any thing can be express'd ; and *Constantly* made choice of in *this* **ASSERTION**. That his Lordship has *fairly*, (and not, as you have disingenuously insinuated, imposing on your Reader,) cited That Instance from the *Charge of Calumny*. That the *Six* Passages quoted by his Lordship are full to the Purpose, and contain the Notion which he says he *peculiarly* annexed to Slaves in the Assertion.

And Now I'll follow your Example so far as to bid the Reader again in your Words, *Take Notice, THIS IS YOUR DEFENCE*, p. 20. Which being founded, first on an egregious *Mistake*, (to speak the most favourably ;) and then consisting of *two* Misrepresentations of *two* plain *Facts* ; it, no doubt, must be a very *honourable*, and very *just* one.

II. The next Point is, to consider how his Lordship *endeavours to clear his whole Assertion from having any thing in it offensive to a Christian*. There was, I think, but *one* Way for his Lordship to take, in order to find out the Shockingness of his Assertion ; and that was, to consider how *You*, who first invented the Charge, and
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published it as what wou'd *make the Ears of a Christian tingle*, wou'd prove it. He was to expect from *You* the *Sense* in which it was Shocking, and that *you* wou'd point out the *Particulars* which made it so. Accordingly in the Examination of your *Vindication*, &c. he found that sometimes you fix the Shockingness upon the Word, *Slaves*, and at other times you place it upon, *the peculiar Fitness of Christ's Example*. His Lordship follows you in *both* these Particulars, and shews that neither in the One nor the Other, is any such Indignity offered unto Christ, as wou'd *make the Ears of a Christian to tingle*: Nay, he has shewn, that let the Shockingness consist in which of these you please, *You* your self, after all your Zeal against him, are guilty of offering the very same Indignity. All the Answer to this from you, lies in these significant Words — '*His Lordship, I think is hardly serious — All that I can say in this Case, is, to promise his Lordship never to answer such Arguments*', p. 21. The Truth is, 'tis Prudence in you to despise what you cannot answer.

But then you tell us, that *his Lordship's Strength in this Case* (*viz.* in regard to the Shockingness of the Assertion,) *lies in* misrepresenting *not only You, but an Author who appear'd with an early Concern in his behalf*. To judge of this the better, we

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must

must look back to your *Condition and Example*, &c. p. 51. That Author stated the Case, as you your self have cited him, in those Words. *'This is not the Question—*
' (i. e. whether the Example of Christ be
' fit for all) But this — Whether in This
' Chapter of St. Peter, the Example of our
' Lord Christ be MORE naturally and pro-
' perly urged upon, and applied to the Peo-
' ple mentioned in p. 13. who are Subjects,
' or to those mentioned p. 18. who are Slaves
' or Servants'. Upon this State of the Que-
' sition, you add, 'he says very JUSTLY,
' That which ever way it be determined, no
' bodies Ears need to tingle at it'. His
 Lordship now forms this *Unanswerable Ar-*
gument upon Your own CONCESSION,
 p. 94. *' If to say that St. Peter does MORE*
' naturally and properly urge Christ's Ex-
' ample upon Slaves than upon Subjects need
' not make any Christian's Ears tingle; then
' certainly To say that Christ's Example is
' MORE peculiarly FIT TO BE urged up-
' on Slaves than upon Subjects, need not
' to have any such Effect'. This Argument
 was *unanswerable* by you; and therefore
 now you tell the World of a little *Ambiguity*
in the Words, ' properly urged', which his
 Lordship has *serv'd himself of*, p. 21. I
 must own I cannot perceive the Difference
 as to *Shockingness* betwixt these Two Forms
 of Expression, *St. Peter did more naturally*
and

and properly in urging : And, 'twas more naturally and properly urged by St. Peter. But let us allow that there is a Distinction to be made betwixt them, You now tell us, that all that you *consented to*, was, that St. Peter, properly *applied the Example of Christ to Slaves*, but that you did not consent, *That it is more properly so applied, than if he had applied it to Subjects*, p. 22. and then you complain that the Bishop has *not only misrepresented you ; but his zealous Friend too.* Now,

1. You own the State of the Question, as made by that Gentleman, to have been, *'Whether this Example be more properly urged to—Subjects, or to—Slaves'*: And you determine upon this, that, *which way soever this be determined, 'tis not Shocking.* Then, says his Lordship, upon this *Concession*, 'tis not shocking to say, *this Example is more properly urged to Slaves than to Subjects.* I think it so impossible to make any thing look like Misrepresentation here, that I must despair of ever seeing a just Conclusion, if this be not so. 'Tis an *Offensive* Way of speaking, you tell us in your *present* Book, p. 22. to say—, 'The Example is more properly applied to Slaves by St. Peter, than if he had applied it to Subjects'. In your *last* Book, you say, 'tis *Inoffensive*, *which way soever you determine this Case*, 'Whether in this Chapter

‘ the Example be MORE naturally and ‘ properly applied to Subjects, or Slaves’. The Bishop determines now this Case, and asserts *it* more properly applied to Slaves than Subjects; and then, immediately, That which you declared *Inoffensive*, grows *Offensive*. 2. *Thrice* was the Question stated by that Gentleman, and *thrice* by you cited, *Whether this Example was MORE properly urged, &c.* and now, truly, all you meant to consent to, was This, *That it was properly applied*: And not that it was MORE PROPERLY. If this was really all you meant, you serv’d this Gentleman as you have serv’d his Lordship more than once, *i. e.* You overlooked the *principal* Word in the Assertion. 3. As to the *Shockingness* of it, what is the difference betwixt saying with you, ‘ the Example of Christ is *properly* urg’d to Slaves’, which is your own Assertion; and, It is *more properly* urged to Slaves than Subjects, which you declare to be an Offensive way of speaking? Either therefore acquit his Lordship, or condemn your self; which, Sir, you please; for a ‘ *refractory perverse Christian*’, p. 33. will abuse the One as much as he can the Other.

I do not perceive, but that all this Outcry, and these terrible Apprehensions arise in you from the *ill* Use which a REFRACTORY PERVERSE Christian may make of this Assertion;

fertion ; and not from any mischievous Effects it is likely to have upon a conscientious good one. An *ill* Man *may* give it an unlucky Turn, and *pervert* it contrary to the Design of his Lordship : But can't an ill Man give an ill Turn to *your own* Concession here, and serve his ill Purposes as well by *perverting* your Assertion, as the Bishops. Besides, if it be just to raise a Clamour, and run down a Man's Reputation, because he has asserted, what a REFRACTORY PERVERSE *Christian may apply to ill Purposes*, p. 32. I fear, the Sacred Writers themselves will not escape the Consequences of *such* Arguments ; but they must suffer too, and stand in this respect upon the level with the frailest Mortal. For what is it, That PERVERSE Christians may not abuse ? Or what Words is it possible for Men to choose, which are not capable of being ill applied, if once no regard be paid to Conscience, Honour or Honesty ?

I cannot pass from this, before I take Notice of what you assign for a Reason why you promise never to answer such Arguments as his Lordship produced to shew that neither in the Word Slaves, nor in the peculiar Fitness of the Example, was there any thing Shocking. '*His Lordship, say you, sometimes divides his Paragraphs into Propositions, sometimes divides his Pro-*

positions

*'positions into single Words, making a Shew
'to defend by Piecemeal, what in the whole
'he finds to be indefensible', p. 21.*

Now supposing his Lordship to have done, what you represent him to have done; that he has *divided his Paragraphs into Propositions, and sometimes his Propositions into single Words*, (of which I find no Instance in the Place you refer your Reader to.)

I wou'd fain know, if a more sure and certain Defence can be made of any Paragraph, than by dividing it into *all* its Propositions, to defend every particular one. Every Whole is made up of its Parts; and if every Part be defended, how the whole can be *indefensible*, is a Discovery reserv'd for *your* great Genius. The Assertion in Dispute, you say, is *shocking*. 'Tis but one Proposition, as you have made it, viz. *The Example of Christ is more peculiarly fit for Slaves than for Subjects*. If therefore his Lordship has shewn that there is no One Term in it (if understood as he wrote it) inconsistent with the Honour and Dignity of our Saviour, then the *whole* must be defensible. If the Signification of any Term be alter'd, 'Tis *he* that alters it, that *makes* the Proposition *shocking*. If you therefore, by altering the Construction of the Assertion, have put in One Idea *Alone*, and have left out another quite, which was necessarily implied, or rather which was *peculiarly*

ly annexed to the Term Slaves by his Lordship, the shocking Proposition is That of your own Making, and You alone are responsible for it. I proceed next to what you call,

III. *The Doctrine with which his Lordship still maintains his Assertion, and which you wou'd seem to oppose, p. 22. This Doctrine is represented by you thus. 'Tho' his Lordship owns that the Example of Christ belongs to Subjects merely as Christians—and not as—considered in their political Capacity; yet he affirms—that the Example of Christ belongs to Slaves, not considered merely as Christians suffering for Righteousness, but as Slaves considered in their Slavish Capacity'. When you have thus stated this Doctrine, You produce this Passage from his Lordship, as what will give us his Sense in this Matter. 'I was carried to it (i. e. the Assertion) because I found that the Apostles did propose it in their Directions particularly applied to Slaves, spoken to under that Character; and did not propose it in their Directions to Subjects expressly spoken to as Subjects'. Ans. p. 38. In Opposition to this You 'absolutely deny that St. Peter—proposes the Example of Christ to Slaves in this manner', i. e. as Slaves, p. 23. To all this, I answer,*

I. You

1. You have produced but *one* Part of his Lordship's Notion, and That the *least*, when you pretend here to give his Sense of this Matter. And I cannot but observe, that his Lordship expressly has told you of this Conduct upon this very Occasion in his *Answer* to you. Thus, p. 17. He says, upon your citing the *First Support* of his Assertion *Alone*, (which is the Case here,) that your '*Answer wou'd be good, were it not that I have never once put this as a Reason by it self for my Assertion, but that I mention Four Points—The Second of which in particular is absolutely necessary to that Argument of mine—and they both together always go into it*'. This His Lordship has Occasion to repeat again elsewhere. And so here in the Place now in hand; That Sentence, which you say *gives us* his Lordship *Sense*, gives us but *half* of it; and you shou'd have added what immediately there follows, in the same Sentence, '*And because the Ordinary and Constant State of Servitude is a Poor Low Helpless Miserable Condition of Life in it self*', &c. This, I say, in common Justice you ought to have done, when you were told of it so plainly as you had been.

2. His Lordship's Argument is, in his own Words, p. 30. '*St. Peter expressly proposes the Example of Christ's Passive Submission to Slaves. Neither He, nor any other Apostle proposes it to Subjects,*

' con-

*considered as Civil Subjects, in Order to
 press Passive Submission upon them. There-
 fore, That which the Apostles did in One
 Case, and avoided to do in the Other, may
 reasonably be supposed to be more adapted to
 that One—than to that Other'.—3. That
 St. Peter's Directions belong to Slaves, as
 Slaves, is evident, in that he exhorts them
 passively to submit to Buffetings and Evil
 Treatment from froward Masters; and the
 Example of Christ, who passively did sub-
 mit, is proposed to them *expressly*. But no
 such Directions being given to Subjects, no
 Command that they shou'd not redress
 themselves by such Methods as the Laws of
 the Land or Reason dictates to them, they
 are not obliged passively to submit. 4. The
 purport of St. Peter's Argument, is; You
 Slaves, that have embraced Christianity,
 must be in the same Subjection to your Ma-
 sters (be they good or bad ones,) as you
 were in before. Christianity as it found
 you Slaves, so it leaves you Slaves, and gives
 you no Civil Rights or Privileges. If ye
 are beaten for Conscience towards God, or
 for any thing else, take it patiently, and
 submit to it. Christianity exempts you not
 from Slavery, but gives you the greatest
 Comfort under it. For consider your low
 and miserable State, and consider the Ex-
 ample of Jesus Christ, who even volunta-
 rily submitted to Sufferings; Who when he*

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was reviled, reviled not again, &c. If St. Peter Or St. Paul, or any other Apostle, had urged upon Subjects the Duty of Submission in the same manner, and had given the Example of Christ's Sufferings, as a Motive why they shou'd bear the Civil Magistrates Invasion of their Rights, then indeed what you say, had been just, *viz.* That it is *absurd* to imagine the Example of Christ to belong to Slaves as Slaves, and not to Subjects as Subjects. But then as the Difference is so visible, that the Passive Submission of our Lord is expressly propos'd to the One, and not to the Other; it is reasonably to be concluded, that there is a *Fitnes* in the Example of such Submission to the *One* more than to the *Other*. 5. You ask his Lordship, *whether the Gospel had call'd them to be Slaves, or to suffer as Slaves* p. 24. I answer: The Gospel did not *call, them to be Slaves*, but *call'd them being Slaves*; and left them as it found them in respect of their Temporal State, low and pityable as it was; and They that preach'd the Gospel to them, press'd the Duty of Submission to them, notwithstanding their Change of Religion; and to encourage them still to go on in the State in which the Providence of God had call'd them, till they cou'd gain their Liberty, the Example of Christ's Passive Submission is urged upon them. 6. You think that That Expression

of the Apostle, *This is thank-worthy if a Man for Conscience towards God endure Grief*, a sufficient Reason to prove that He speaks only of *such Sufferings as the Gospel had call'd them to*: And consequently that the Example cannot relate to them as Slaves, but as *Christians*. But the Context of *St. Peter* shews that it must not be confined to them, *as Christians*, or to their suffering on account of Christianity. 'Tis, *if ye do well*, (*ἀγαθοποιῶντες*) *and suffer for it*, v. 20. and the Example of Christ, *who did no Sin*, (*ὃς ἀμαρτίαν ἔκ ἐπαινοῦ*) is proposed to them, v. 22. and who yet suffered grievously. The Example you see is very just, when thus applied; as if it were said, 'Do ye take Care to *do well*, for Christ *did no Sin*, and if ye suffer wrongfully from harsh and froward Masters, remember your Condition, and what Christ suffer'd, who *when he was reviled*, &c. Therefore submit to your unjust Masters'. But then if it relate to the particular Point of suffering for, or on the account of Christianity only, as you contend, then the Reasoning of *St. Peter* must be thus, 'Christ did no Sin, and yet suffer'd; do ye therefore follow his Example, and submit to Masters abusing you for the sake only of your Religion'. I leave the Reader to judge if this answers to *St. Peter's* Words. But lastly; To put an End to this, You contend that

the Example of Christ is *propos'd to them* as *Christians suffering for Righteousness Sake*. On the other Hand I think it *propos'd to them* as *Slaves*, and either *suffering for Righteousness Sake*, or, *for their Faults*, or, on any account *wrongfully*. For *whatsoever* they suffer, the Example of Christ is fit and proper, and urg'd by the Apostle so, as to comprehend all Cases of their Suffering; and 'tis more peculiarly fit for *them*, because their Ordinary Condition of Life was a miserable, helpless, suffering Condition. It is *fit* for all who suffer, whether as Christians, or in any other Respect. But 'tis *peculiarly fit* for such as are always in a suffering State. When therefore you add, ' *I will be bold to say that the Example of Christ is no more peculiarly fit for Slaves than for Men under the Gout or the Stone; Fit it is for all who suffer in some Respect,—but the peculiar and proper Application of it belongs only to Christians suffering for Righteousness Sake,*' p. 25; When you add this, I say, I cannot but reply,

1. The Example of passive Submission is only proper to Persons who suffer. And consequently the Example of Christ's Submission is as peculiarly fit for Persons labouring under the Gout or Stone, as it is for Slaves. *i. e.* 'tis peculiarly fit for such as are in a miserable Condition, which the Condition of Slaves is. But then. 2. I cannot say that

that *the peculiar Application of Christ's Example belongs ONLY to Christians suffering for Righteousness Sake.* For 'tis certainly very proper for Persons under any Afflictions: 'Tis peculiarly fit for all such as are in a low and miserable Condition, let it arise from Losses or any accidental Vicissitudes of Life. And since we are upon the Shockingness of Propositions, I'll leave you to judge which of these Propositions a "*refractory perverse Christian*" can make the worst Use of,

<p>' The peculiar and ' proper <i>Application</i> ' of Christ's Exam- ' ple belongs ONLY ' to Christians suffer- ' ing for Righteous- ' ness Sake." p. 25.</p>	<p>The Example of Christ is more peculi- arly fit to be urged to Slaves, than to Sub- jects.</p>
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For a *Refractory perverse Christian* may apply your Assertion to ill Purposes, which I do not believe you thought of; and say, If the Example of Christ belongs ONLY to Christians, suffering for Righteousness Sake, I have no Concern in it; nor can it relate to me who suffer on other Accounts, by the Changes and Chances of the World.

In your next Paragraph you treat of the Case of St. Paul, and impute to his Lordship

ship an Assertion, *that He suffer'd, " as a Subject, " Acts 16, 37 : and 22, 25.* But his Lordship only saying *' that he made a manifest Distinction between himself consider'd ' as a Christian, and Himself consider'd as a ' Civil Subject, vested with the Privileges ' of a Citizen of Rome ; "* and never ONCE, I repeat it, never ONCE intimating what you lay to his Charge in the Place you cite, *viz. p. 36,* nor any where else that I know of; I pass by this Peice of Justice, and proceed

IV. To consider what you object against this Reason of his Lordship's Assertion, *' That the New-Testament itself represents ' the Humiliation of Christ by the Condition of " Slaves. "* To this you ought in common Equity to have added the immediately following Words, *viz. ' the Lowest and most ' helpless Part of Mankind, and never once ' by the low Estate or helpless Condition of ' Subjects. '*

You begin with this Assertion, *' His ' Lordship maintains, that the Way to ascertain the peculiar and proper Application of Christ's Example, is, not ' to consider what he really and truly and ' properly was, but by considering what is ' said of him by Way of Figure, Allusion, ' or Metaphor. "* p. 26.

I cannot but complain here, (you may say if you please 'tis for Scarcity of Argument,) that

that not *one* Page is cited, nor *one* Place refer'd to, where I may find this Assertion, maintain'd by his Lordship. The Way of finding the proper Application of our Lord's Example, seems to me to be, by considering to *whom* it is applied in Scripture, and for *what* 'tis in it self applicable ; and not by considering *barely* what Metaphors are used : Nor has his Lordship so much as *Once* said any Thing like what you here fix upon him. His Argument is ; The Example of Christ is actually pressed upon Slaves properly so call'd, in Scripture ; and 'tis very fit in itself, especially for the *low* and *oppressed* and *helpless* Part of Mankind : And to shew that it is *peculiarly fit* for them, his Humiliation is represented in Scripture by Words taken from the State of such as were the *lowest* and *most helpless* of our Species. To *this* you ought to have said something ; but it was better fitted to confound the Reader to speak to something else. So, tho' his Lordship had expressly denied that our blessed Saviour was a Slave, (and you own it too that he had denied it *p. 27.*) yet you thought proper to give a long Account of several Pages, to shew, as against the Bishop that he was not a Slave. And now, because this Conduct was complain'd of as a *great Mistake* or a *great Injury*, truly that *Complaint* was only to supply the *Scarcity of Argument*.

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But really to oppose his Lordship now, and not to give Occasion for fresh Complaint, you set out upon this agreed Principle, that *our Saviour was not a Slave*; And then, That his Lordship has elsewhere told us *That Christ was no King of this World*. From these two you infer, ' *that if there was any Thing real in his Condition in this World,—he was really and truly a Subject*. p. 27. ' 'Tis agreed that he was a Subject: ' and 'tis agreed that *His Humiliation was represented by the Condition of Slaves*, But then from this Place we begin again to meet with Difficulties in the Way, that I cannot so readily get over. The very next Words are, ' *But then he [the Bishop] tells p. 16, that all THIS was figurative, and said only in a figurative Style.*' All This?—All what? Christ was really no King of this World he was really no Slave, and his Humiliation was *real* and not *figurative*. What then was it that was *figurative*? If one may guess by what follows within a few Lines. You suppose his *infinite Condescension* to be *figurative*; for you say, ' *a fine Account of infinite Condescension, that it consisted in Tropes and Figures,*' p. 27. But how shall we make that an *Antecedent* for the Relative *THIS*; which does not appear till three or four Lines afterwards? Besides, his Lordship never said that the *Condescension of Christ* was

was figurative, but on the contrary that it was *real, voluntary, and infinite*. No doubt those Words, ‘*All this,*’ and the Rest of this whole Paragraph, have *some* meaning; but as ’tis too much in the Clouds for me, I will not presume to guess at it. You express that the Bishop says, that Christ’s *infinite Condescension consisted in Figures and Tropes*:—His Lordship’s Words are, that Christ’s Condescension was *real, infinite, and voluntary*. So that to make his Lordship’s Notion odious and fit to be treated with Indignation, you interpret the Word, *real*, to signify, *not real but figurative*; the Words, *infinite and voluntary*, (which express something positive in Christ’s Condescension,) to mean nothing at all; and thus the Bishop is opposed, And, THIS IS YOUR DEFENCE, to add Scandal to Scandal! I proceed to what follows, syllogistically drawn up against his Lordship.

‘*Christ was really no Slave, but, really and truly, as to his Condition in this World, a Subject.*

‘*But his infinite Condescension is described by Figures, Allusions, or Metaphors taken from the Condition of Slaves. Therefore*

‘*His Example is much more peculiarly fit for Slaves than Subjects.*” p. 28.

This Syllogism is represented as his Lordship’s, and strange as it is, ’tis to be conceived as a *just* one upon his Principles. I

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must only say, that you have no more Authority to put *this* Syllogism or *this* Method of Reasoning into his Lordship's Mouth, than you had in the last Page to represent him as declaring that the *infinite Condescension of Christ consisted in Figures and Tropes*. His Argument in his own Words is this, 'If the Great Lord of Kings and of All Men, was pleas'd to personate Slaves, in one of the most remarkable Actions of his Life, and in one of the Lowest of their Offices; and this, assigned by himself to represent the whole Behaviour of his Life for the Service of Others.—Then certainly, Slaves, or the lowest Part of Mankind, Those employed by Duty or Necessity in the Lowest Offices of human Life, may receive more particular and peculiar Comfort and Support from hence, than Subjects—who are not—so employed'. Answer, p. 45.

As this is his Lordship's Argument, I shall observe that the Syllogism which you have made for him, is purely your own: And as it is your own, you was at Liberty to form it as you pleas'd, and to put as many Terms in it as you pleased.

You add, 'By the same Argument you may prove, that our Lord's Example is much more peculiarly fit for such as keep Sheep, than for the Preachers of the Gospel', p. 28. because he is 'by way of Figure re-
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'presented as a Shepherd'. I reply,

Had our Saviour personated a Shepherd, as he did a Slave; and had his Example been particularly recommended to Shepherds, as it is to Slaves, in those very Circumstances which Shepherds, by their constant and ordinary Condition, are peculiarly subject to: Then it wou'd have been true, that the Example of our Saviour had been more peculiarly fit for Shepherds, than for others, to whom it is not recommended. The Argument urged by his Lordship, is not this, that Christ is *'by way of Figure represented as a Slave'*; Therefore his Example is peculiarly fit for Slaves'; But his Conclusion is this, Christ's Lowest State is represented by the Condition of Slaves, and his Example is particularly recommended to the Imitation of Slaves. But 'tis not represented by the Condition of Subjects, nor recommended to their Imitation as Subjects. Therefore 'tis more peculiarly fit for Slaves, than for Subjects.

We now come to the famous Passage of Scripture which his Lordship had *peculiarly in his Eye*, [Phil. ii.] and which he thinks *will bear all that is laid upon it*, *Ans. p. 58.* This, You think, to be nothing to his Purpose, because *'the Form of a Servant being opposed to the Form of God, denotes That Form or Character of Servitude, by which every Creature is essentially distin-*

‘guished from the Creator, and not any Servitude peculiar to any one Condition of Life. This must needs be, you add, if by taking on him the Form of a Servant, we understand, as All Writers, except Socinians, do understand, that the Word was incarnate, and became Man’. p. 28. To this I reply,

First, I cannot but take Notice of the Expression you Here use, agreeable to That in your Last Book, p. 42. There it was; *In this Sense, All Christians, ancient and modern, Socinians excepted, have understood the Text.* Here it is; *This must needs be, IF—we understand, as All Writers, except Socinians, do understand, that the Word was incarnate.* This wonderful Harmony of ALL Writers (except Socinians) upon these Words, is what, I cou’d wish to see proved. Sure I am of this, that *All Writers (Socinians excepted)* do not understand it in your Sense. Our own Church, for Instance, in the first Homily for Good Friday, says, ‘*It pleas’d Christ to deliver himself of all his goodly Honour,—and to come down in to this Vale of Misery, to be made mortal Man, and to be in the State of a most low Servant, serving us for our Wealth*’. These Words clearly enough shew, that a most low Servant is here not a Servant of God, but One that served Us for our Wealth; This latter Expression being exegetical of the former. You will not, ’tis hoped, in your

your Zeal, charge Socinianism, upon the Church of England. Dr. Barrow on the Creed, Sermon the 25th, speaking of *the lowly Condition into which Christ put himself*, says, 'Not only being made in the likeness of Man, but taking the Form of a Servant, to endure want, and to fare hardly, to be slighted, envied, hated, scorned, and reproached, thro' the whole Course of his Life'. Was Dr. Barrow, then a Socinian? Or did he mean by that manner of Expression (*BUT taking the Form of a Servant*) that Christ was in that *Form*, because he was a Servant of God. 2. If Christ had taken the *Form* of the highest Angel, he wou'd have taken the *Form of a Servant* in your Sense. 3. Christ was not *in μορφῇ θεῷ*, in the *Form of God*, when he was in the *Form of a Servant*; nor was he in the *Form of a Servant* when he was in the *Form of God*. For these two States are opposed to one another, so as that he left one, when he took upon himself the Other. He emptied himself, taking the *Form of a Servant*, says the Apostle, v. 7. The States then in which our Saviour was, being incompatible, You must say that the Almighty God, being in the *Form of God*, ceas'd to be in That Form, and took upon himself the *Form of a Creature*, i. e. of a Servant to himself; Or else, if you think that Christ was in the *Form of God* when he appear'd

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to the Patriarchs, 'tis evident that then he was in the *Form of a Servant*, in your Sense of those Words, *viz.* of an Angel, at the same time : Which is inconsistent with the Account of the Apostle, who tells us that *he took upon himself the Form of a Servant*, when he was made Man, or *being made Man*. 4. You give us the Meaning of this Passage thus. *Being in the Form of God, he took the Form of a Servant* ; and That not the highest Form neither ; *for he was made in the Likeness of Men*, p.28. In the Original 'tis, *Being in the Form of God—he emptied himself, having taken the Form of a Servant, being made in the likeness of Men*. The meaning of which is, that Christ, who before his Incarnation was in the Form of God, condescended to take our Nature upon him, and appear *for our Sakes* in the Form of a Servant, *Δέσς*, ministering to Men. 5. The Question is, Whether the Form of a Servant relates to Actions done in the incarnate State to Men, or whether those Words of the Apostle imply all this, *viz.* *That Christ who was the Supream God, took upon him the Form of a Creature, and thus was made the Servant of God*. You say, If I understand your meaning, that all Christians, except Socinians, have understood it thus. I declared that I thought the Exposition perfectly New. But since That, I have found One Writer, (Dr. Wells,) in that

that Notion, and I have heard of Another. You have quoted here B. Pearson as agreeing with You ; but in the Sentence you cite, 'tis only said, that *he was Obedient only unto God* ; and that *the Form of a Servant must consist in something distinct from his Sufferings, or Submission unto Men*. And so indeed it did : Our Saviour voluntarily condescending to do such Offices as *Slaves* (Δούλοι) do of Necessity : And tho' he was Chief amongst his Disciples, yet *ministering* to them for their Good. Now let any Man judge of B. Pearson's Meaning from the very next Words. ' It consisted, *in that he* ' *was made Flesh, sent in the Likeness of* ' *sinful Flesh, subject unto all Infirmities* ' *and Miseries of this Life — : In that he* ' *was made of a Woman, made under the* ' *Law, and OBLIGED TO PERFORM* ' *the same : Which Law did so handle the* ' *Children of God, as that THEY differ'd* ' *nothing from SERVANTS : In that he* ' *was born, bred, and lived in a mean, low,* ' *and abject Condition ; — In that he was* ' *thus made Man, he took upon him the Form* ' *of a Servant*', p. 122. I do not dispute whether Bishop Pearson's Notion be right or not ; or whether he has given the plainest and most intelligible and just Account of those Words, *the Form of a Servant*. But the Passage which I cited from him was to prove that He did not understand that

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Expression, as signifying the Form of a *Servant of God*; which if I mistake not, the Words just now cited sufficiently prove. No Man ever questioned, but that our Saviour did the Will of his Father here; and in that Sense, He was the Servant of God: He prayed to Him very frequently, and acknowledged the Authority of His Father, and his Own being *Sent* by God. But put the Case, that Christ had delivered his Law, as he did the Law of *Moses*, in Thunderings and Lightning, or had he appear'd as the *Jews* expect their *Messiah the Son of David*; wou'd he then be said to appear in the Form [*Νέας*] of a *Servant*? Especially since we find the Title of *Gods*, given to Angels and Magistrates in Scripture. Nay, since those very glorious Appearances are the true Ground of his being said to be, *ἐν μορφῇ θεῶν*, in the Form of God. 6. But Authorities are of no great Moment here. Our Saviour actually was in the Form of a Servant, when he graciously condescended to *minister* to Men for their Good. He was strictly and literally *ἐν μορφῇ* in the Form of a Slave, he *personated* a Slave, when he submitted to do voluntarily for his Disciples those Offices, which Slaves did out of Duty. 7. When You will be pleas'd to tell the World explicitly, what your Notion is of our Saviour's *being in the Form of God*, as you have intimated what you mean by his being

being in the *Form of a Servant*, We shall then judge whether you agree with *All Writers ancient and modern*, except Socinians. Lastly, The *Form of a Servant* is expounded by the *Likeness of Men*, very naturally thus: He was in the Form of a Servant, being made Man, and in that State condescending, or rather taking that State on purpose to *minister* to Us. Thus much I thought proper to say upon this Text; and now I'll proceed to what You object further.

Your next Attempt is, p. 29, 30. to say something against what the Bishop has suggested, *that our Saviour's Condition is not represented by the State of Subjects*: And from a Citation out of p. 43. of his Lordship's *Answer*, you infer, 'If the Representation or Illustration of a Man's Condition is taken from some Condition which is not the Man's real Condition, 'tis evident why our Lord's Condition is not illustrated by Representations taken from the Estate of Subjects, because his real Condition was that of a Subject'. I must observe upon this,

1. I cannot conceive for what this is brought, or what Relation it has to the Charge of Calumny, or to your *Defence*.

2. Every *Illustration* must be taken from something different from what is illustrated, or else the *Illustration*, and the *Thing illustrated*,

strated, must be the same. 3. Had the Illustration of his low Estate been taken from the Low Estate of Subjects, He himself being a Subject ; This had been, not to *illustrate* his Condition, but to *relate* it. But what this tends to in this Controversy, I cannot divine.

V. Methinks, Sir, the next Two Pages might very well have been spared, and the Controversy betwixt my Lord B. of *Rochester* and *Bangor* might have been suffered to have rested now, since *Seven* Years at least have pass'd ; and all Resentments, if there were any, have so long ceas'd. But your *Indignation knows no bounds*, p. 30 ; you seem angry *your self*, and so far hurried on by Pique, or Resentment, as to think it impossible to oppose Men's Principles, and yet speak well of their real Accomplishments. You put on the Air of *Amazement*, that the B. of *Bangor* should *now* applaud those *Talents* in an Adversary, which He *always* allow'd and applauded. This is almost as Ridiculous as your pretending that, *out of Respect to his Name*, you *industriously avoided to bring the B. of R. into this Controversy*, when You nam'd Him, as much as the B. of *Bangor* did afterwards ; and this, You say, *for fear of exposing Him to an Indignation which knows no bounds* ; at the same time that you pretend to be astonish'd at the *Civility and Respect* shew'd to Him.

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As soon as this Fit of Surprize was over, you endeavour to clear yourself from the Charge of Calumny by retorting upon the B. of Bangor an Expression, used by him to the B. of R. in the old Controversy. His Lordship thought '*Injustice done to*' our Saviour, by urging the Example of Christ as it had been, and then says, '*I pray God to forgive those who make Use of it.*' This you compare with your Charge and think his Lordship's Crime much greater than your own. '*My Charge, say you, is plain speaking; His Lordship's is put into a Form of Prayer; the Censure is heighten'd by the Devotion, and made ten Times more mischievous by being conveyed under the sweet Odours of Christian Charity.*' p. 31. I cannot but with the greatest Concern observe

The Difference of the Cases which you here put. The B. of Bangor thought the B. of R. did *Injustice* to our Saviour by urging this Example as he did: And only adds, *I pray God to forgive those who make Use of it.* You think the B. of Bangor did *Injustice* to our Saviour by urging the Example as *He* did. Had you pray'd to God to forgive him for it; it wou'd have been humane, 'twou'd have been acting like a Christian; and had you confuted what he said in the Spirit of Religion, I dare say his Lp. would never have complained. But

instead of this, you surround the suppos'd Injustice with personal Reflections on the B. of Bangor. You represent him to the World as one who would *stick at nothing* to carry his Point: As a Man who would not *scruple* to offer even a *personal Indignity* to his Saviour ONLY to get rid of an Objection. Are these Cases the same in your Judgment? No, it seems the B. of Bangor's Act, is TEN TIMES *more mischievous* by being done with the Air of *Christian Charity*. That is, to pray to God to forgive an Enemy, is TEN TIMES *more* mischievous, than to represent him to the World in the most odious Colours possible to paint him. To make Use of *charitable* Words and to express our Desires that God would not be extream to mark what is, we think, done amiss, is to make a *Censure ten Times more mischievous* than to use uncharitable hard Words, and to deal abroad personal Reproach. If this, can be defended by calling it *plain speaking*, then may the most coarse and rude Expressions be justified, Nay, by this Rule, to pray to God to forgive the Man that has injured me, is *ten times more mischievous*, than to spread abroad the greatest personal Infamy concerning him. After this Peice of Casuistry, you go on thus.

‘ But how his Lordship can pretend that
 ‘ his Assertion about the Example of Christ,
 ‘ and

‘ *and the Bishop of Rochester’s, are alike,
‘ is another Surprise.* ’ p 31.

Here I must ask, *where* the B. of Bangor says that his, and the B. of Rochester’s Assertion are ALIKE? He says indeed, That if his Assertion be an *Extreme*, then the B. of R’s must be an *extreme*; and in this Respect, *viz.* that both of them are *extremes*, they may be said to be ALIKE. But you artfully concealing the Particular in which they agree, make Use of the general Term, ALIKE, and your Reader is to conceive the four Differences you mention as a Refutation of the B. of Bangor, whose suppos’d Assertion is, that His and the B. of R’s. is alike.

The *Four* Differences betwixt the Assertions of these Two great Men, I must here beg Leave to consider, because here you have spoke out the Sense you wou’d endeavour to fix upon his Lordship’s Assertion, and have completed the Calumny by *affixing* expressly the Shocking Sense, which before you only insinuated. The

First is, ‘ *That the B. of R. does not apply the Example to Subjects as Subjects,—but as suffering Subjects.—But the B. of B. argues in a way the reverse of this* ’, p. 32. This is a very clear Mistake in you, for the B. of Bangor argues for the peculiar fitness of the Example to *suffering Slaves*, not such Slaves as those whom you have honoured with being *at the Head of Affairs in Kingdoms*, and Prime Ministers of State.

The

The B. of R. says, *'the Example of Christ is of Use to those chiefly, who are in the Circumstances in which our Lord himself was'*. The B. of Bangor says, *'It is much more peculiarly fit for those whose Condition our Lord never was in, unless by way of Figure or Allusion'*, *ibid.* Now, 1. This Concerns only the Truth of the Assertion, and, supposing it a Mistake, it need not make any ones *Ears tingle*. 2. He only speaks of the peculiar *Fitness* of it in the Case of *suffering from Superiours*. In this he thinks it more peculiarly fit for Slaves, than Subjects. 3. If the Example be applied in Scripture to Slaves expressly, and never to Subjects, and upon Examination it be found to be *peculiarly fit* for *Them* rather than *These*, then the Bishop of B.'s Crime is his too close adhering to the Scripture-Accounts.—Forgive him this Wrong. Your

2d, Difference is; *The B. of Rochester's Position has nothing shocking—But the B. of Bangor's Assertion is in this Respect of another kind*, *ibid.* Now I deny that One, more than the other, is *shocking*; and appeal to what has been said. The

3d, Difference is; *'No ill Use can be made of the Bishop of Rochester's Assertion'*. Your Reason for this, is very extraordinary.—*'Slavery is now no more among Christians, in these Parts of the World'*
at

‘ at least : He therefore who says the Exam-
 ‘ ple is of Use to Subjects chiefly, says that
 ‘ it is of Use chiefly to all Christians now
 ‘ in being. But the B. of Bangor— does in
 ‘ effect say, that it is much more peculiarly
 ‘ fit for that sort of Christians who are now
 ‘ ceas’d from among Men, than for those
 ‘ who are left in being’, *ibid.* To this I an-
 swer.

First, Happy are those Parts of the World,
 where Slavery is unknown. But then me-
 thinks we are little obliged to them, who
 can take Pains to represent Slavery in such
 Colours, as that its constant Condition is
 not the lowest, *nor Slaves in Virtue of their
 Constant Condition the most helpless Part of
 Mankind*, p. 19. 2. Slavery is now no more
 among Christians. I suppose you mean, Servi-
 tude to private Masters. For Gallies and Gal-
 ley-Slaves are sometimes heard of *in these
 Parts of the World*; and what heightens
 the Abomination, is, That they are made
 the Portion of such as dare to think and
 judge for themselves in Matters of Religion.
 3. Does the B. of Bangor say, that the Ex-
 ample of Christ is *not* of Use to *all* Chri-
 stians, now in Being, or that ever were in
 Being, Or that it is not peculiarly fit for
 Christians *Now*? He has no where said any
 such thing, nor intimated it. But because
 the Reader shall judge rather by the Bishop’s
 own Words, than by what you have thought
 fit

fit to Charge him with, I'll transcribe a Sentence from his *Answer*, p. 47. ' *Our Lora's Example is certainly, upon several Considerations, and in several Respects, peculiarly fit to be applied to several Sorts of Persons. Consider it as the most unparalleled Condescension for the Good of Others, and it is in this View peculiarly fit to be urged for a much less Condescension in the Great Men of this World*, &c. With what Justice then cou'd you charge upon his Lordship this Consequence: Because He said the Example was more peculiarly fit for Slaves than Subjects, in the Case of passive Submission particularly; therefore *in general the Example is more peculiarly fit for a sort of Christians, who are now ceas'd from among Men, than for those who are left in being.* 4. But if you wou'd not have any regard to the Case of *Submission*, which was the Only Case in view; you ought in common Equity to have considered Slaves, as the LOWEST and most HELPLESS Part of Mankind, as it *often* has been repeated to you: And then, instead of the thing defined, put the Definition, and judge if the Example be peculiarly fit for none *Now*. Judge if the Lowest and most helpless part of our Species, are *ceas'd* from among Men *Now*. Nay, recollect if you your self have not asserted it to be ' *true, that our Blessed Lora's Example is more* ' *pecu-*

‘ peculiarly fit to be proposed to the Low
 ‘ and Distressed Part of Mankind, than to
 ‘ the Fortunate (Condition and Example’)
 p. 13. Now the Low and distressed Part of
 Mankind being the Notion *peculiarly an-*
nexed to the Word *Slave* in the Assertion,
 and it being the Notion which made the
peculiar Fitness; there are Men enough
left in Being to whom the Example is *pecu-*
liarly fit, upon his Lordship’s Notion. Last-
 ly, How ridiculous is all this Objection,
 since the Dispute betwixt the B. of *Roche-*
ster, and B. of *B.* was about the meaning
 of a Passage in *St. Peter*, in whose Time
 there were Slaves, supposing them extinct
 now. ’Tis just as if you shou’d say, that
 such a Passage of Scripture cannot relate to,
 or be peculiarly fit for, *Deaconesses*, because
 that *sort of Christians are now ceas’d from*
among Men. But this Abuse was to make
 way for the

4th. Difference, which contains expressly
 the *shocking* Notion, which you would have
 persuaded the World was the Bishop’s As-
 sertion, and which was to make the *Ears*
of a Christian to tingle. Hitherto you
 have mumbled the Thistle, and never ven-
 tured expressly to put the Sense upon the
 Words which you would have your Reader
 to conceive. But since here you have put
 it, and have expressed the *ill Purpose* which
 you say *may* be made of the Assertion, I’ll

put his Lordship's Words, and your Comment together, and leave the Reader to judge.

B. of Bangor.

‘ The Example of our
 Lord is much more
 peculiarly fit to be
 urged to Slaves, by
 whose Condition He
 is pleas'd frequently
 to describe his own
 low Estate; than to
 Subjects whose Con-
 dition is never used
 to that Purpose, and
 whom he is never
 said to personate in his
 lowest and most op-
 pressed Condition.’

Dr. Sherlock's Re-
 presentation.

‘ The Example of
 our Lord is much
 more peculiarly fit
 to be urged to
 Slaves— than to
 Subjects.’—

The Comment.

‘ Any refractory
 perverse Christian
 —may reply, That
 he is a Subject,
 and the Example
 is much more pe-
 culiarly fit for
 Slaves.’ p. 32.

And thus the B. of Bangor is accountable for what he never said or thought of, and for what is rais'd from his Words by *altering* the Ideas annexed to them by himself; by *leaving out* some, and *putting in* others; and at last it comes to something, that RE-
 FRACTORY PERVERSE Men may abuse. Take Notice; THIS is the Charge, and THIS THE DEFENCE.

Methinks

Methinks, Sir, 'twas hardly worth all your Pains and Trouble in this outrageous Manner to guard against a Writer, and caution the World against him as a Man so much to be detested, for a Sentence which at last a REFRACTORY PERVERSE Christian *may* abuse, and apply to ill Purposes. What mighty Pangs and Throbs for this poor little Animal! A *Perverse* Christian must have little Sense and Humour, if he can open *any* Book, be it sacred or profane, and cannot find in every Page something or other, which he *may* distort, *pervert* and *apply to ill Purposes*. Had his Lordship's Assertion been such as would mislead an HONEST Christian, 'twou'd have been a Matter of the greatest Glory to have *vindicated the Condition and Example of our blessed Saviour*; and you would have merited the publick Thanks of every honest Man, for opposing his Lordship's Notion. But after all the Clamour that has been rais'd, to let your Charge dwindle into this, that a REFRACTORY PERVERSE Christian MAY apply to ill Purposes the Assertion, *i. e.* That the *very worst* Sort of Christians *may* act knavishly by it; -- This Charge and THIS DEFENCE, is enough to make *the World soon tired of such Altercations*, p. 47.

Thus much concerning the *Example of our blessed Lord*, and its *peculiar Fitness*. We now come to a Part of the Controversy, which, supposing You *right* in every particular, and his Lordship *mistaken*, 'twill be of no great Moment; I mean in what you call *the Learning of this Controversy*. p. 33. But let us examine a little this Part, since you are no more exempt from Errors in this than in the other Parts.

1. You said in your *Condition and Example*, &c. p. 18. 'St. Peter does not speak of Slaves peculiarly in his Lordship's Sense of the Word, but of Domesticks of all Sorts; he calls them not δέσποι, but οἰκέται, not Slaves, but Domesticks.' From hence you conclude p. 19, that 'the Example proposed by St. Peter, ought not to be confined to Slaves properly so call'd.' To this his Lordship replied, that οἰκέτης properly signifies a Slave; That if it did sometimes signify in general, *All in the Family*, yet in St. Peter the Circumstances restrain'd its Meaning, and oblige us to understand it to signify only Slaves. Then he produces several Examples of its Use for Slaves, out of the *Old and New Testament* too. I appeal to You, if this be not fully to answer your Objection. But now for your Reply. 'What is this to me? I never said it did not, (signify Slaves.) What I affirmed was, that it did not signify Slaves only, peculiarly

'liarly, *but others also,*' p. 34. His Lordship shews that it signifies *Slaves properly*, which you said was the Meaning of δῦλοι not δικέλαι. He shews that it is thus *constantly* used in the *Hellenistical* Greek of the *Old* and *New* Testament; which is an unanswerable Argument in this Case. He shews that the *Circumstances* of the Place *restrained it* to that meaning, in Opposition to you who affirm'd that it '*ought not to be confined.*' And your Reply is, '*What is this to me?*' Truly, Sir, 'tis nothing to *you*, if a full Answer to the very Point upon which you built your Notion, be nothing to *you*.

But tho' a direct and full Answer to You, was nothing to You; yet an accidental Expression of his Lordship's, and this not decisive or positive, not any Ways affecting the main Argument, was so much to *you*, that You have thought fit to spend a couple of Pages in Confutation of it. By *whom* [profane Authors] *I believe*, says his Lordship, *it will be found to be used for a Slave, without Variation.* Some of the Instances which you have produced do certainly prove that δικέλαι did sometimes in the first Author's, signify *all that belong to the House.* But this Answers not to the Point in Hand. Name but one single Instance, if you can, in which δικέλαι and δεικνύουσι occur together, as they do here in *St. Peter*, where δεικνύουσι does not signify a
Slave

Slave; and then you may be allowed to have carried *One Point*: If afterwards upon your Notion you carefully account for the *Circumstances* mentioned by *St. Peter*, his Lordship will, I believe give into your Interpretation of this Text.

The *First Writers* 'tis granted used the Word *οἰκέτης* in the Etymological Sense, for, *all in the Family*: But 'tis as old as *Aristophanes's* Time at least, used for, and applied to *Slaves*, properly so call'd. When once it began to be thus applied, it seems to be generally used for *Slaves* where-ever that Term is used *ALONE*, without other Words annexed, which shew that it is used in its *older* Sense. At last it grew, I believe, univerially to signify *Slaves*, and is scarce ever used in its original Meaning.

Aristophanes is produced by you, Sir, in Evidence that it means *Domesticks*, not *Slaves* properly so called: And, you cite the Scholiast upon him, who tells us, *οἰκέτας* δὲ νῦν ἔτι τὸς δευτέρους μόνον λέγει ἀλλὰ πᾶντας τὸς κατὰ τὴν οἰκίαν. p. 35. I reply to this,

1. The Sense of *Aristophanes*, had you minded that, wou'd necessarily have led you to interpret *οἰκέτας*, *Slaves*.

Οἱ δὲ οἰκέται ῥέγκουσιν. ἀλλ' ἐκ ἀνθρώπων τῶν
Ἀπόλοιτο δ' ἡ πόλις πολέμου, πολλῶν ἔνεκα,
Ὅτ' ἐδὲ κολάσ' ἐξέσσι μοι τὸς οἰκέτας.

Strepsiades

Strepsiades bitterly complains that all his *οἰκέται* were snoring in their Beds, whilst he was up: And then he curses the War, which hinder'd him from punishing them as he could have done heretofore. Now if *οἰκέται* here signifies, *All in the Family*; I wou'd fain know if *Strepsiades* had the Liberty of punishing Lodgers, or Wife, at other Times, which Authority now he had lost on Account of the War? But 2. This very Scholiast who led you into your Mistake, would have prevented it, had you read but a few Lines farther. For when he comes to explain the *Second* of these Lines, he says, after some other Suggestions, τὸ δὲ ἀληθὲς ἔως ἔχει. Ἀθηναίοις καὶ Λακεδαιμονίοις, &c. 'The Truth is, 'There was War betwixt the Athenians 'and Lacedemonians. The Athenians there-fore wou'd not punish their Slaves [δούλους] 'if they were guilty of any Faults, for fear 'lest they shou'd run over to the Lacedemo- 'nians'. Here the Scholiast himself explains *οἰκέτας* by δούλους, and not by πάντας κατὰ τὴν οἰκίαν; by Slaves, and not by, *All that belong to the House*: And by telling you the History, wou'd have lead you into the true Meaning of the Poet, had you look'd but a few Lines farther. A

2d. Instance which may seem to invalidate this, is, that *Athenæus*, tells us that the Word in common Use signified, *all that belong to the House*. Ὅτι δὲ οἰκέτης ἐστὶν ὁ κατὰ

τὴν οἰκίαν διαλίσσων, καὶ ἐλεύθερος ἦ, κοινὸν, p. 36. I answer,

1. Doth *Athenæus* say, *When* the Use of the Word οἰκέτης in that Sense was common? Was it in his *own* Time, as You wou'd suggest; or does he mean amongst the *First* Greek Writers? 'Tis surprizing that *Athenæus*, shou'd first tell us that οἰκέτης was in common Use for, *all in the Family*; and then shou'd treat so largely as he does of *Slaves*, and their several Appellations, and use the Word οἰκέτης so constantly for *Slave*, as he does to the End of his *Sixth* Book, and never, that I took Notice, once in the *Common Sense*, as you wou'd have it. 2. The very next Words in *Athenæus* to those which you cite, are 'Οἱ δὲ τῆς ἀρχαίας κωμῳδίας ποιηταὶ περὶ τῆς ἀρχαίας βίης διαλεγόμενοι ὅτι ἐκ ἧν τοῖς δούλων χρεια τοιάδε ἐκτίθενται. *The Writers of Old Comedy talk thus, when they discours'd of the Old way of Living, that then there was no need of Slaves* [δούλων.] After several Citations from those Writers he concludes, ' *If these Things were thus, χρεια* ' τις ἡμῖν ἦν οἰκέτων, *What need have we of Slaves* ' [οἰκέτων.] Where οἰκέτων signifies the same as δούλων [*Slaves*] which is very unaccountable in the very next Sentence after *Athenæus* had been saying that οἰκέτης signified in common Use something else. Lastly, I add that *Eustathius* tells us, that οἰκέται, in the Etymogical Sense, for πάντες κατὰ τὴν οἰκίαν, was

was, κατὰ τὰς παλαιὰς, according to the Ancients. v. Not. upon A. Odyf. But enough of this.

The next Thing which you find fault with in his Lordship, is, his Account of the foundation of Figures of Speech. His Lordship very justly observ'd, that 'tis a *Mistake*, to think that a Word used figuratively, loses the Signification it had before it was translated to this Use, p. 77. This you can by no means allow, and think he wou'd find it hard to make it good, p. 37. And then for an Instance against it, you say, *Whoever serves another*, (δουλεύει) *in any degree, is so far δῦλος, whether he be his Slave, his hired Servant, his Son, &c. ibid.*

Pardon me, Sir, if I make Use of that Expression to and of you, which you apply to me, p. 43. I dare say, You did not blunder on purpose that you might be on the Bishop's Side, and therefore I wou'd advise you not to write again, till you know your own Side; *Quid opust me Advocato? Qui utri sim advocatus nescio.* Whosoever (δουλεύει) serves another, tho' he be Free, he is SO FAR δῦλος. Is not this to acknowledge that δῦλος retains it proper Signification, and that the Freeman is SO FAR δῦλος; i. e. he so far acts as a δῦλος? There wants only the Supplement of ὡς, as, to make the Sense entire. So again; in the Instance you give, δουλεύειν δι' ἀγάπης, to serve
L a Man

a Man out of Love. I ask, first, if δαλύνει be strictly corresponding to the *English* Word, *Serve*? 2. If it be not *figuratively* there used? 3. If it be not taken from δῦλος *a Slave*? Since it must be own'd to be thus *figuratively* used, the Sentence implies that such a Man, tho' a *free Man*, or a *Son*, or a *Friend*, acts such a part *out of Love*, as a δῦλος or *Slave* is obliged to do out of *Duty*.

Nor is your Reason of any Force against this; viz. that δαλύνει may be used without supposing that ever there was such a thing as Slavery in the World, *ibid.* For I Answer, If there never had been such a thing as Slavery in the World, then the Word δαλύνει wou'd never have been in the World; or if it had, it wou'd not have signified what it now does, but wou'd have answer'd to some other Image. Or if you mean, that Men may use the Word without knowing its *precise Meaning*, or without conceiving any such Ellipses to be supplied, I grant it: But then his Lordship's Observation is not the less Just, tho' a Man of your Literature does not understand the full meaning of, *to serve a Man out of Love.* Men of Letters, as well as Others, often use Words without determinate Ideas belonging to them; and often mistake the true Grounds of an Expression. But this I hope is no Exception against what really is the true
and

and evident Foundation, when once considered.

The Other Exception you make to this, is, *That if his Lordship's Observation be just,-- then Dominus must signify, whenever it is used, one who is properly LORD and Master of another, ibid.*

I must here, *en passant*, take Notice, that *Dominus* and *Servus* being correlates, as You own; You translate the *one*, LORD, and the *Other*, Slave. I translated the Greek Words of the same acknowledged Meaning (*ὁ κύριος δεσπόων*), by, *Slaves of LORDS*; and how am I ridiculed for it, p. 42. '*We are beholden to him for LORDS*'; And, '*δεσπόων must needs resign the Patent of Honour which Mr. S. has granted him*'.— And, p. 43. '*Mr. S. may take home his LORD once more*'. But why must not I translate *δεσπόων* LORD, and yet you may translate *Dominus*, LORD; since *δεσπόων* and *Dominus* signify here the same? The best Account of this, is; Some are of that unhappy Disposition, as never to think any thing well done, but what they do themselves. But to return. *Dominus* is used of any Superiors, — nay of Equals, — and of one Person to another in the Civility of common Conversation. Therefore *What?* — Therefore it can't retain in all these Cases its proper Signification? But why? Supply the Ellipsis according to the Occasion of the

Word, and see if it does not signify, LORD, (I hope I may use *your own Word*, without displeasing, or being ridicul'd by You for it,) properly, when used by way of Complement ; and when by Parents to Children, or by Children to Parents, or to Masters by Servants. Or if you think it *changes* its Signification according to the Application of it, Be pleas'd only to tell us *what* it signifies, *when* 'tis so variously applied, and what are the various Senses of it.

There is but one thing more, which you object to his Lordship ; and that is, his Paraphrase upon 1 Cor. vii. 22. On these Words. ' *He who being a Slave with respect to Worlaly Masters, is become a Christian, is the Freeman of Christ ; and He who, being a Freeman with respect to Civil Rights, is converted to Christianity, becomes the Slave of Christ* '. This you censure, as *introducing a New Language into Christianity*. How very difficult is it to please the Nice Ears of some Christians ? His Lordship must not *paraphrase* a Text, tho' in the most expressive and proper Terms, if not *usual* ones. I think no Account can be given for this Censure, unless it be that You think the Word, Slaves, improper to represent the State of such whose *Bodies and Souls are not their own*, being *bought with a Price* ; and that Christ being our *only Saviour*, (I beg your leave to interpret

interpret it) LORD, we shou'd think that we have but One *Master*, in Heaven, and consequently that we are δούλοι in Religious Matters to *none upon Earth*. Besides this, 'Tis St. Paul's express Language, and not the Bishops. The Word δούλος as opposed to ἐλεύθερος by St. Paul, not answering at all to our *English* Word, *Servant*, which is Reason sufficient for translating it, *Slave*.

Having thus vindicated his Lordship, I beg leave to add a Word or two in my own behalf. *First*, I own my careless writing *Antiochus* for *Philopator*, p. 27. of my last; and I'll as readily acknowledge my heedless Translation of those Words, οἱ τῶν ἡδονῶν, &c. The Reader is desired to correct it, *Ptolomey Philopator*, instead of *Antiochus*, in the first Passage; and in the Other, read it, 'Slaves to Pleasures, and all that are under the Dominion of any, Person or Thing' are called δούλοι; not as You, even after your Correction of Me, your self absurdly translate it, *All Who are in Subjection to A KING*. βασιλεὺς signifies not only a King over a Country, as You have interpreted it, p. 40. and again, p. 42. (where you speak of *Monarchical Government*, as opposed to *Liberty*;) But him who has a *plenary Power*, no Matter whether he be a *Monarch*, or not; tho' 'tis granted that the Word is usually applied to Kings
and

and Monarchical Governours, which led you into the Mistake.

In requital to You for giving me this Opportunity of correcting my Blunders, I'll help you to the true *Spelling* of the Word, *Maccabees*, since you thought it not too *low* or *tedious* to take Notice of such a Trifle. The Word was printed in my Last (it seems) *Macchabees* with an, *b*; You correct it, *Maccabees*, p. 41. Now supposing the Word to be formed from those initial Letters, *c, m, כ, ch, כ, b, , i.* (which is the usual Account of the Word,) taken from *Exod. xv. 11*; then the true Spelling is with a single, *c.* and an, *b, Machabees*, and not *Maccabees*. Accordingly the *Hebrew* Word is מַכַּבִּי *Mach-bai*. Nay, They that disapprove of this Derivation of the Word, and think Other Accounts more probable, yet Theirs too agree in This, that the Word must be spelt with a single, *c,* and an, *b.* The *Greeks*, 'tis granted, have spelt it with a double, **;* But the Word is *Hebrew* in its Original; and what Letters are necessary to the Word, are to be known from *That* Language. Or if Authority is of any Weight with You, see how Bishop *Walton* has spelt it in the running Title of those Books in his *Polyglot*, and *Buxtorf* in his *Abbreviations*, and *Nicolas Fuller* in his *Miscellanies*, if you think it worth your while to attend to a Call of this Nature. These, and many

ny more are at your Service ; who have all left out, *as they ought*, one of the, c's, and have put in an, b. If I may now descend so low as to imitate your Example in the Contemptuous Treatment of my Adversary, *I wou'd advise you not to meddle in Hebrew Words again, till you have conquered your Aversion to the Hebrew Alphabet, p. 45.* And now to proceed to your Other Objections.

That which gave Occasion for the Enquiry into the meaning of οἰκέτης, was your Assertion, that St. Peter does not speak of *Slaves*, but of *Domesticks*, because he call'd them, not δούλοι, but οἰκέται. My Answer to this, was, that οἰκέτης properly signifies, *Slaves* ; nay, that it is *sometimes used to signify even a lower Degree of Slaves, than δούλος* it self *does* : And then from some *Circumstances* of the Passage, I infer'd that in St. Peter it actually *did* mean *Slaves*.

This is The Point : For *THIS*, some Instances were brought, and rightly applied ; but *This*, you say, is *nothing to You*.

To prove that οἰκέτης sometimes signifies, Persons tied to even *lower Offices* than δούλος, I cited this Sentence from the Scholiast upon Theocritus, Δούλος καὶ οἰκέτης διαφέρει ὡς φησι χρύσιππος, οἰκέτης μὲν ὁ ἐπὶ ὑπὸ κλῆσιν ὢν, δούλος δὲ ἀπλευθερός, and in the Translating of these Words, δούλος δὲ, ἀπλευθερός, I rendered it ; *but δούλος, One made free.* And then

then instantly I annexed the Words of the present Lord B. of Oxford, which fully explain'd this Sentence, and which superseded all Occasion for any Comment of mine; 'Slaves, as long as they were under the Government of a Master, were call'd δικῆται; but after their Freedom was granted them, they were δῦλοι; not being like the former (the δικῆται) a Part of their Master's Estate, but only obliged to some — small Services'.

Now first You grant that *This* (of the B. of Oxford) is the true Sense of the Passage. Then, I say, from hence 'tis evident, that δικῆται sometimes signifies a lower Degree of Servitude than δῦλοι. 2. You censure my Skill in Logick or in Greek, because I rendred it, δῦλοι, One made free, i. e. δῦλοι sometimes signifies, or is applied to, One made free. On the other Hand you render it, A Freed Man (ἀπελευθερος) is still a Servant. You remember, Sir, that the Word which you translate, a Servant, is δούλος. So then I have neither Logick nor Greek, because I said δῦλοι sometimes signifies, or is applied to, One made free; and you have both Logick and Greek, when you say, a Freed-man is still δῦλοι. But pray, what is the mighty Difference, to a plain Man, (For I own that this Want of Logick and Greek makes me that I see no Difference except in Sounds;) What, I say, is the Difference

ference in Sense betwixt, δῶλον sometimes signifies, One made free, And, One made free, or a Freed-Man is still δῶλον, or is still call'd δῶλον? or if there be a Difference, so it is, that the very Order of the Words is against you: the Design of them being to tell us what δῶλον signifies, and not what ἀπλευθερος is. 3dly Freed Men, you say, are still δῶλοι, but not δικῆται, being no longer in Possession of their Masters. From hence I have this undeniable Argument, and I'll trust your Skill in Logick and in Greek to find the Flaw of it. If δικῆται signifies, Slaves in the Possession of their Master, and δῶλοι is applied to such as are no longer in Possession of their Master as well as to such which are in Possession of their Master, then δικῆται sometimes signifies a lower Degree of Slaves than δῶλον does: Which was the Point for which, this Passage was brought. 4. My Words are, Tho' δικῆται may possibly signify Domesticks sometimes, yet it signifies Slave too, properly so call'd. You answer, There is no Thing in this Passage to shew that δικῆται NEVER signifies any Thing but a Slave, p. 40. The Passage was brought to shew, that That Word signifies a Slave, and not that it never signifies any Thing else but a Slave. Give me leave therefore again to make Use of your own Words to me, This must be owing to your great Skill in Logick or in Greek, not to perceive what

it is that you oppose: *5thly*, You produce at length the *Stoical* Notion in order to explain this Passage of *Chrysippus*; which was, that *all* excepto Sapiente, were δῆλοι, p. 40. To shew now, that *you are as good a Reasoner as a Grecian*, (they are your own Words to me, p. 28,) let us examine *Chrysippus's* Sentence here, by *Chrysippus's* Notion. *All but the Wise Man are Slaves* (δῆλοι, not οἰκέται) say, the Stoicks. Now you tell us that *Freed Men were still Slaves*, what? if *Wise* were they *Slaves*? No, *they taught, their Wise Man was βασιλεύς, a King*, as you your Self tells us p. 40. Well suppose an οἰκέτης was a *Wise Man* in their Notion: Wou'd not he by them have been said to be *free*? No doubt he wou'd, but then the οἰκέτης wou'd be ἀπλευδής; contrary to the Assertion of *Chrysippus* here. How happy is it for you, to be skilled in *Logic* and in *Greek*? *Lastly*, Take *Isaac Casaubon's* Note upon this very Passage in *Athenæus*. ‘ Differentiam, inter δῆλον & οἰκέτην statuit *Clitarchus* hanc: ‘ οἰκέτης ἐστὶ ὁ τῇ κτήσει κατατεταγμένῳ: qui censetur in bonis possidentis. δῆλος qui operas præstare Domino tenetur. Hinc, sequitur verum esse quod hic dicitur: Etiam qui liberali Causa Manu fuerit missus, esse δῆλον non tamen οἰκέτην, quia desierit in heri- ‘ Rebus censeri.’ *Lib. 6. c. 19.* When you have read this, you are Liberty to de-
termine

termine, if you please, *that none but a Stoick wou'd have said that a Freed Man was still δούλος*. p. 43.

II. The next that falls under your Displeasure, is, *δικετική διάθεσις*, which you sagaciously guess that I had from the *Index to Grotius*. Now,

First, I declare, I had it not from the *Index of Grotius*. *2dly*. Was it not to the *purpose* for which it was brought? And does it not clearly prove *δικέτης* to signify *Slave*, which was the Point I urgedit for. And if so, 'twas your Business to confute it, and not triflingly to amuse your Reader with such groundless Surmises, and *Supposals*. But, *3dly*, How come you so luckily to hit upon the *Index to Grotius*, if you had not been turning over *Indexes* for the Use of that Word.

III. For the Third Passage; as I have already own'd my Mistake, and have corrected it, so I insist upon it, that *δικέται δισποτῶν*, signifies properly in our Language *the Slaves of Lords*. I know no Word that in our Language signifies either more absolute Submission than the One, or more absolute Power than the Other. Nay, you your self cou'd find no fitter Word to render *Dominus* by, than *Lord*, p. 37. The meaning of the Passage is, That the Word *δικέται* has relation to *δισπόσαι*, and signifies *Slaves of Lords and Masters*.

IV. ' *The next Passage from Theophilus, say you, p. 42. is ill applied, and much worse translated*. This is another Instance of good Reasoning. 'Tis *'much worse translated than it is applied'*, when the Passage is *not translated at all*, nor did I design to *translate* it. And as to the *Application* of it, it was, that even in *Laws* where Properties are adjusted by the Letter, δούλος is put for *Slave*. If you think this *ill applied* to the Case in hand, I am not surpris'd, since you have declared it your Opinion, that 'tis *nothing* to you to prove that δούλος properly signifies a *Slave*. However I will add, that not *One*, but *One Hundred* Proofs of this meaning of the Word from *Theophilus* alone might be produced. Your Reply to this, is an *Argument* of very exact Reasoning in you. *Theophilus having divided Men into (δούλοι) Slaves, and Freemen, says, the Freemen are either born so, or made free. Therefore, what? It ought to be (if it makes against me,) Therefore δούλος does not signify a Slave. But instead of this, the Consequence is, Therefore those that are made free, are not Slaves; And what is this to the Instance I cited from Theophilus. 'Tis hard to say which is most to be commended, (they are your own good Words, and therefore can't displease you,) Your Learning or your Judgment, p. 43.*

V. To

V. To mention one more Instance in this kind. You assign'd this Reason, why *St. Peter* cou'd not speak of Slaves properly so call'd; because *he calls the Masters, not* *Κύριοι*, but *Δεσπόται*, i. e. *ὀικοδεσπόται*, *Vind.* p. 18. In Opposition to this I proved *ὀικέτης* to signify properly a *Slave*, and that *Δεσπότης* was its proper Correlate, and signified, *Lord*, or *Master*. Nay, that *Δεσπότης* implied a higher Power than *Κύριος*. This you call being an *Advocate* for you, and being *on your side*, p. 43. If this *Is*, to be an *Advocate* for you, directly to *contradict* and *oppose* you; In this Sense I own I am *your Advocate*, and I have been your *Advocate* in all this Controversy. But you proceed; *Δεσπόται*, that is *ὀικοδεσπόται*. This I call'd, *one Blunder made worse by another*, viz. *First*, your intimating that *Κύριοι* implied a more absolute Power than *Δεσπόται*; and *2dly*, your asserting *Δεσπόται* and *ὀικοδεσπόται* to be Words of the same Sense. To This you were kind to make no Reply, it being *all*, it seems, *on your Side*, and said on purpose to prove what you laid down, i. e. directly and in plain terms to *contradict every Word*, is to be an *Advocate* for you. Give me leave once more to borrow a Flower out of your Garden, and to cry out—*Acumen hominis!*

I wou'd here have taken my Leave of You for the present; but that you wou'd
seem

seem to blame me for *charging You with a Nameless Book*, for which, you say, I have no Authority, p. 45. But why shou'd any Man scruple to *charge* you, with what you your self do not deny? Even *here* when you were so openly charg'd with this Book (which is not the *first* nor the *second* nor the *third* Time it has been imputed to you, I do not say by *My self*, but by several *Others*,) You do not *deny* it. An Authority so good This, that had I not *other* Reasons, yet This were alone sufficient to persuade me to give into the common Belief. And your not having denied it, is so good an Evidence, that, in your own Words, 'I *shall think my self at Liberty to say that you dare not do it*', p. 46.

And now having gone over this Tract, and shewn that you have not done what you *pretended* to do, *viz.* vindicate your self from the *Charge of Calumny*; I will add now, what you have *not done* as well as what you have not *pretended* to do, which yet lies upon you to do; and which till you have done, you must expect to be call'd upon to do.

1. You have *not cleared your self* from a perfect Agreement with the B. of Bangor in your FIFTH of November SERMON; Nor can you, I repeat it, nor CAN you, by all the Arts you have,

2. You

2. You have not vindicated nor pretended to vindicate your *Answer to a Letter*, and your *Considerations*.

3. You have in this *By-Controversy* named *Six Extremes*, and charged them upon the B. of *Bangor*, but not one Word in Reply to what he has said upon each of Those Heads. I wou'd beg of You to take them into your Consideration.

4. You stand still charged with an egregious *Calumny*, that his *Lordship* has wrote down the *Religion of Oaths*.

5. Even in this present Controversy, the B. of *Bangor* urg'd *Nine* Reasons for his Assertion, (v. *Charge of Calumny*, p. 14, &c.) and you have not attempted to speak to above *Three* or *Four* of them.

6. 'Twas too low and tedious for you to acknowledge any *Abuse*, or any Mistake throughout this whole Controversy; Not one, from that glaring one at which Every ones *Ears may tingle*, that his Lordship call'd you *Devil* (*Διάβολος*;) to the slight Oversight of *Servants in Christ at Philippi*, instead of *Saints* (*ἅγιοι*.)

7. 'Twas too low and tedious for you to examine any one Sentence of his Lordship's last Book, from Page 17, to Page 36, (except *One Line* about *οἰκίτης*, which did not concern the Controversy.) In p. 36. You have *abused* one Paragraph. Then you examine *One*, and but *One*, of the *Four* *Sup-
ports*

ports of the Assertion, which begins to be treated of by his Lordship, p. 39; and this is the Refutation of every Thing to Page 93. You cite indeed by the way One Line from p. 44, which you say nothing against; and One Sentence from p. 53, which has no relation to the Dispute in hand, or very little: And you refer to p. 71, without any Objection to his Lordship's Exposition of the Text, *Philip. ii.* Then you attempt an Answer to p. 93, 94, 95.—and say nothing to all that remains of the Book to p. 116. You have cited twelve Passages from several Parts of the Book, to shew the Idea of *bought and sold* belongs to Slaves, and four in relation to its being *Constantly* used, which I have fully considered above. Take Notice; THIS IS YOUR DEFENCE.

You see, Sir, the Use I have made of the *Liberty* you graciously condescended to grant me to write what I pleas'd, p. 45. Permit me to add, that I am, and will continue to be,

Reverend, SIR,

Very much at your Service,

July 15. 1718.

A. A. STOKES.

F I N I S.

E R R A T A.

P^{Age} 37. Line 30. drawn, read drawn; p. 42 l. 30, 31. for p. 13. p. 18. r. verse 13. v. 18. p. 14. l. 27. for 33. r. 32. p. 55. l. 24. for Lines. r. Lines, p. 78. for carefully r. can fully.

33-70